The Nation.

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The Week.

WHEN the historical record is made up of the first use of electricity in the execution of criminals, it will be necessary to divide it into two parts. One of these will have to be devoted to the execution as it actually occurred, and the other to the execution as it was recorded in the "great newspapers" of the period. With the exception of the *Evening Post*, the *Commercial Advertiser*, and the *Tribune*, every newspaper in this city has published a purely imaginative account of Kemmler's execution, written by persons who were not present, and who were in no manner restrained by the statements of persons who were witnesses of it. The cheap evening papers did this because they wished to sell their "extras"; but why should the morning papers have done it? They had ample opportunity to secure accurate and truthful accounts. Without an exception, every physician declares that Kemmler's death was instantaneous and painless, and that the convulsive movements and breathing were merely natural reaction. Yet, with the honorable exception of the *Tribune*, every morning newspaper gave up its first page to arrant deception of its readers by publishing an account which it knew to be sensational and false.

The comparative ease with which the New York Central Railway has overcome the strike which paralyzed its traffic on Friday evening is as much of a surprise to the general public as it is a relief. Few people were prepared to believe, what is now apparent, that the strikers showed their full strength at the outset. It seemed incredible that, with a few hundred out of 22,000 employees pledged to their support, the leaders in the strike could have had even a glimmering hope of success; and for this reason most people were inclined to place confidence in the assertions of the Knights of Labor concerning the existence of vast "sympathetic" movements, not only among the employees of the Central Road, but on the other great lines of the country. Even on Monday morning, when the company seemed to have the upper hand, the threats of the Knights to tie up nearly all the great railway lines of the country were so positive that the general public was made more or less uneasy by them. Men said to each other that unless there were some great labor movement held in reserve to back the demands of the strikers, they could not understand why the strike was undertaken. The outcome furnishes the explanation. The strike was a weak one because it was the last desperate effort in a failing cause. The leaders in it were able to see that delay would make them weaker rather than stronger, and that if they did not make their effort at once, they would never make it at all. They made the most impressive demonstration of their power possible, by striking at an unexpected moment, and at a time which would be especially annoying both to the company and the public. Undoubtedly they hoped for "sympathetic" aid after the strike was on, but it is very clear that they had no definite promise of any. The fact that they received practically none is the most significant development of the brief struggle.

Eastern Republican editors who are loudly demanding the passage of the Force Bill and the McKinley Bill have been repeatedly warned that they entirely misapprehend the temper of the Western Republicans. We are glad to observe that the readers of the New York *Tribune* have at last been permitted to get a hint of the truth, through a letter embodying "what a wide-awake Republican observed in the West." Elijah R. Kennedy, the writer of this letter, is one of the most prominent Republicans among the business men resident in Brooklyn, and he has just returned from Wisconsin, where he "had excellent opportunities for conversing with representative Republicans." The result of his inquiries as to the Force Bill is thus stated: "There is not a very deep interest in the Lodge Bill. If it were now dropped, nobody would be disgusted, except such zealous partisans as will remain Republicans in any event. Much more might be said, but I content myself with stating a fact which, I judge, may be news in the East." As to the Tariff Bill, Mr. Kennedy explains that he went West with the impression that the Republicans in Congress were quite content to concede New York State to the Democrats, as a consequence of the enactment of the bill in the shape in which it passed the House, but that "the bill was immensely popular in the agricultural States, and would confirm our hold on those States." He frankly confesses that he was the victim of a delusion. "Well," he says, "I have talked with the best judges of the political situation in Wisconsin, men also peculiarly well informed on affairs in the other Northwestern States, and I deem it a duty to declare that the final enactment of the McKinley Bill, in anything like the shape in which it now stands, will lose us the next Congress, and will render it next to impossible for the Democrats to bungle and blunder sufficiently to enable us to elect a successor to President Harrison."

The effect of the Force Bill agitation upon the two political parties is plainly visible in the recent State election in Kentucky. There was much dissatisfaction among the Democrats at the action of their State Convention, and two or three months ago the party was so disorganized that the Republicans hoped to make an excellent showing. But the returns show a large vote and Democratic gains all over the State, and the result is plainly due to the injection of the Force Bill issue. On the morning of election day the Louisville *Courier-Journal* thus foreshadowed and explained what was to happen: "The Force Bill will play a great part in the general election which takes place in Kentucky to-day. For more than two weeks the Democratic orators and the Democratic press have been arousing Democratic voters all over the State by constant reference to this Congressional iniquity. Such stump-speakers as John Young Brown, P. W. Hardin, John Rhea, and others have found in the Lodge scheme material for some of the most impassioned and powerful political speeches that have been delivered in the State in many days, and the Democratic editors on all occasions kept the fact prominently before their readers that an expression of Democratic opinion was never more desirable or more necessary than at this juncture. Thanks to the general desire to express a strong denunciation of the Lodge bill, the spirit of disorganization which threatened trouble to some of the local Democratic tickets a few weeks ago, has given way in most counties to a determination to keep the party lines drawn taut."

Detailed reports of the Alabama election show clearly the effect of the Force Bill agitation in reducing the Republican vote. Not only in Birmingham, but in Sheffield, Florence, Decatur, Fort Payne, and other places where Northern Republicans have settled and invested money of late years, there was a large increase of the Democratic vote. The county in which Sheffield is situated went Democratic for the first time since the war, and the reason given was that "the Force Bill changed white votes, and most of the Northern white men voted the Democratic ticket." Many of these Republicans from the North do not content themselves with voting against their party, but openly declare their opposition to the Force Bill. After the meeting of the Buckeye Club in Birmingham on Tuesday week the subject was taken up, and a number of men from Ohio placed themselves on record against the scheme. United States Commissioner W. H. Hunter, a life-long Republican, when pressed for his views on the Force Bill, said: "I think that it is a remedy worse than the disease it seeks to cure, and I am not in favor of its passage." The sentiment of the entire Club was against the measure, and it is probable that they will send a petition to the Senate asking that it be not passed. Maj. George A. Clark, an old officer of the Union Army, who now lives in Florence, Ala., recently formulated a petition which has also been signed by a number of men who, like him, formerly lived in Minnesota, protesting against the passage of the Force Bill, and urging the Senators from Minnesota to vote against the bill, alleging that in the event of its passage it would be detrimental

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to their best interests and the interests of those of their friends in Minnesota whom they have induced to make large investments in the South.

The irritation shown by Senator Edmunds and other supporters of the McKinley Tariff Bill at the slow progress of the measure is quite natural to those who look upon a tariff bill that has been reported by the Finance Committee as necessarily the right thing to be enacted into law. Such persons cannot understand why such stubborn opposition should be made on small things, or what seem to them to be small things. We think that an easy answer can be found to this seeming mystery. Each of these small things involves the bread and butter of a greater or less number of voters and their families. The Democrats, as Senator Plumb has wisely discerned, do not want to eliminate from the bill all the thorns and stings that are producing riots in the Republican camp. Their idea is that protection has exhausted itself as a battle-cry, and that from this time forward the details of the tariff are the chief concern of the voters—that the difference between one cent and two cents in the duty on tin plate, for example, is the point of interest, instead of the general question of pauper labor and the Cobden Club. For this reason they are giving close attention to details, and in this they are right, both as a matter of party policy and as a matter of public interest. To hold up the five minutes' rule *in terrorem* will not move them a hair. It will merely put a fresh obstacle in the way of business. It is not for the interest of the Democrats to defeat the McKinley Bill (Senator Plumb is quite right on that point). It is for their interest, however, to expose all of its iniquities, and to do so in such a thorough way that the people shall be supplied with facts and arguments in the ensuing campaign.

Senator Dawes on Monday contradicted the statement of W. C. Cronemeyer, the head of the Pittsburgh tin-plate syndicate, that he (Cronemeyer) could make tin plate *at a profit* under the present duty of one cent per pound. Cronemeyer's Association issued a circular on the 26th of September last which embraced the following paragraphs:

"To counteract and offset the selfish greed of these importers *is the aim of the American Tinned Plate Association*, and for that purpose it has erected this plant, to awaken the interest of the public, and to demonstrate that tin plates can be made here as well as anywhere in the world.

"*And it is a fact, and we can prove it by figures, that they can be made here and sold with profit at present selling prices;* but if any one should attempt the manufacture now, he would share the same fate as those who, tempted by the enormous prices which have, at times, been charged to the consumers by the importers' monopoly, built works and at first made money, but soon found that they could not withstand the pressure of the monopolists who had temporarily, but long enough, reduced the price so low that competition meant ruin."

Yet Senator Dawes said that the duty was not sufficiently high to induce the manufacture of the article in this country, and he went on to make a speech in favor of what he called emancipation—the emancipation of the country from dependence on foreigners for tin plate. It is very strange that the country never discovered the condition of servitude under which it groans until Cronemeyer came forward and offered to emancipate it. But it is stranger still that when Cronemeyer said he could do the emancipation under a tax of one cent per pound, Dawes should come forward and say, "No, my dear fellow, you can't do it, you must have two and two-tenths."

It is rather pitiable that Senator Sherman should be supporting an increase of duty on rough building-stone—an increase from 20 per cent. to 30 per cent. according to his own admission, but a much greater increase according to the computations of other Senators. The present duty is $1 per ton. The duty proposed in the McKinley Bill is 11 cents per cubic foot. When a change is made in the mode of assessing the duty, it is usually for the purpose of covering up a fraud. Senator McPherson said that the increase was equal to 65 per cent., and he read a letter from an importer of building-stone saying that any increase upon the present rate would be prohibitory. The very idea of a duty on stone in the rough is a travesty upon common sense. But the Hon. John Sherman, Senator from Ohio, thought that the proposed duty was very moderate. Perhaps it is as compared with other things in the bill, but how does it comport with Mr. Sherman's solemn admonitions on the subject of the tariff a few years ago? In his speech on the Tariff Bill of 1872—the McKinley Bill of that period—he said:

"It must be remembered that the present duties, taken together, are far in excess of what they were before the war, and that they have been three times largely increased since the passage of the Morrill Tariff Act of 1861. . . . The result of such duties is to secure to mechanical industries higher wages than can be earned in other kindred employments. Such excessive protection not only ceases to diversify production, but forces labor into protected employments. If the present rates of duty were high enough during and since the war, when home industry was burdened with heavy internal taxes—with stamp duties, income taxes, and high rates on raw materials—then surely they are now too high when all these taxes are removed."

How Mr. Sherman must suffer under the ox-whip that McKinley flourishes.

It makes very little difference whether Mr. Blaine has converted the President to his reciprocity views or the President has induced Mr. Blaine to dilute the same in the interest of party harmony; the fact remains that, by giving his views utterance, Mr. Blaine has made it impossible for the Republican party ever to become a unit again in favor of higher protective duties. He has given vent to a great volume of smouldering discontent with the programme of his party in Congress, and has prompted the expression by Republican leaders and newspapers of opinions of the most revolutionary character. Throughout New England and the Northwest there have been deliverances of this kind which will be of incalculable service to the cause of tariff reform, for they will set thousands of people to thinking and doubting, with the inevitable result of ultimate injury to the high-tariff cause. In fact, since President Cleveland issued his famous message, there has been no single contribution to the work of educating the American people to a proper realization of the burdens and hardships of our protective system equal in effectiveness to this outbreak by Mr. Blaine. He has put a knife straight into the vitals of the protective system, and the wound will never heal.

We have already called attention to the fact that the Republican Convention in the Seventh Congressional District of Kansas adopted a platform which endorsed Mr. Blaine's reciprocity views, favored reduction of the tariff, and absolved the nominee of the Convention "from dictation of the party caucus upon all economic issues." Equally significant as to the drift of party sentiment on this question among Western Republicans was the action of the Convention in the Second Congressional District of Nebraska. The Convention adopted a resolution declaring "that we heartily endorse the Hale amendment to the McKinley Bill embodying the idea of Hon. James G. Blaine as to reciprocity among the American nations," and nominated a candidate who in his speech of acceptance said: "If I should be elected, I will do all I can do to represent the people of Nebraska, and especially the people of the Second District. On the question of the tariff I believe I am in accord with the people of the West. In the McKinley Bill there are things I would not vote for." In view of such manifestoes it is no wonder that both of the Republican Senators from Nebraska have been found voting for lower tariff rates than those of the McKinley Bill.

The protest against the high-tariff craze which finds such bold expression in the Republican newspapers of Nebraska, Kansas, and Minnesota, is coming to be heard in Iowa also. The Keokuk *Gate City* is one of the oldest and most influential journals of the party in the latter State. In commenting upon the action of the Kansas and Nebraska Senators in voting with the Democrats for lower duties, the *Gate City* says: "This shows that Kansas and Nebraska have been taken out of the high-protection list by the people, and the Republican Senators simply carry out their wish. Messrs. Ingalls and Plumb of Kansas, and Manderson and Paddock of Nebraska, do not pretend to have any personal desires about the subject save to do what the people they represent want." Like the *Pioneer Press*, the Keokuk newspaper attributes the change in popular feeling to the awakening among the farmers.

The leading Republican newspapers of the West do not mean to leave their Senators in any doubt as to their attitude towards the

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pending Tariff Bill. The St. Paul *Pioneer Press* begins a vigorous editorial article, entitled "Full of Faults," in this way: "While the concentration of attention upon the free-sugar section of the McKinley Tariff Bill is a good thing, in that it promises to secure a modification of it in the direction suggested by Mr. Blaine, it is not a good thing in as far as it causes less study to be given to other and no less objectionable portions of the bill." It proceeds to consider two features "which are most of all obnoxious to the interests of the people, to the progress of our industries, and to a sound revenue system." One of these is the changes in the tobacco schedule, by which "it is proposed to increase so enormously the duties on imported Havana and Sumatra tobaccos that not only the price of smokers' goods must go up tremendously, but the great cigar-manufacturing industry of the country will fairly be driven out of existence." The other is what the *Pioneer Press* styles "the tin-plate enormity," and "this most monstrous feature of the bill." Of the proposition to increase by more than 100 per cent. the duty on tin plate, it says: "Not even the project to impose a duty on hides was a madder one, from the economic standpoint. It is a purely gratuitous exaction. It is not even demanded by any existing industry. All that we are told, when the wisdom of this policy is questioned, is that certain Pittsburgh capitalists will put half-a-million dollars into a plant for making tin plate if the new duty is allowed to stand. We have no reason to suppose that they will succeed. We have every reason to feel sure that they will not; for the experiment has already been tried and failed, not because of lack of duty, but because the processes of making tin plate are not so understood in this country as to enable the home to compete with the foreign product on any terms. And for the sake of this mere abstraction the people of the United States are to be taxed from $7,000,000 to $8,000,000 annually, for an indefinite term, and the canning and other industries that employ tin plate are to be thrown into confusion and possible ruin." The article concludes with these plain words: "The McKinley Bill is full of faults, from beginning to end. What it needs is not a revision by the Senate Committee, but such an entire reconstruction as was accomplished in 1883 by the substitution of a Senate bill for that which had passed the House." In considering such deliverances as this, it is to be remembered not only that the *Pioneer Press* is the most prominent Republican newspaper in Minnesota, but that its position is sustained by the lesser party organs throughout the State.

It is worth saying and repeating that the editors of the Force Bill and McKinley Bill organs in the East would have no excuse for their ignorance as to Republican sentiment in the West if they would only read their exchanges from that part of the country. Take, for example, Wednesday week's issue of the Omaha *Bee*, the most prominent Republican newspaper in Nebraska. Its leading editorial article is entitled "The Revolt against Higher Duties," and begins with the declaration that the four Republican Senators from Nebraska and Kansas who voted the other day, against the majority of their party colleagues, in favor of reducing duties provided for in the pending Tariff Bill on certain articles in common use, "represent Western constituencies almost wholly composed of agricultural producers, and they have ample assurance of the opposition of these people to the higher duties which the new Tariff Bill proposes to place on many manufactured articles which are absolutely necessary in every home." The *Bee* holds that "this revolt against increasing the burden of tariff taxation did not begin a day too soon," and hopes that "the Republican Senators who have inaugurated it will manfully hold their position in defence of the interests and welfare of their constituents, which are in common with those of the great majority of the people of the entire country." It points out that the Nebraska Republicans at their recent State Convention declared for "a revision of the tariff in the interest of the producer and laborer," and says that "the Republicans who gave their approval to this resolution do not believe that an increase of the average percentage of duties from 43 to 55 per cent. on nearly everything in common use is in the interest of the producer and laborer." It recalls the fact that the Republicans of Minnesota, at their recent State Convention, declared their opposition to the McKinley Bill, and says that "wherever Western Republicans have given expression to their views on the tariff they have distinctly indicated their hostility to higher duties," like those provided for in the McKinley Bill. In short, says the *Bee*, "the West has demanded, and still demands, a revision of the tariff, and it insists that it shall be downward and not upward," and it concludes with this earnest warning: "In this Western country Republicans are in harmony with the only rational and logical interpretation of the pledges of the party to the country, and urge the only policy which will not be a menace to the stability and potency of the party."

One of the coolest assumptions that ever found lodgment in Wall Street is that which supports the "reorganizers" of the Sugar Trust. This concern has been adjudicated a conspiracy to produce a monopoly. All the sugar-refining companies that went into it have been adjudged to have committed suicide, and the joint concern has been declared to be an illegal and usurping body. But some people have got it into their heads that if the name of it is changed, and if it is anointed by somebody or other who was not in the original deal, it will become a legal and reputable sort of thing, although its character as a conspiracy to produce a monopoly remains unchanged. This droll conceit has gained headway because reorganizations are very common in Wall Street, and because speculators do not commonly discriminate between different kinds of reorganizations. A shock was given to them last week by the simple appearance of the receiver of the North River Refinery as a defendant in the Brooklyn suit begun by the trustees of the old Trust in order to "reorganize." How the receiver could avoid appearing as a defendant, even if he were so inclined, does not appear. The shares of the North River Refinery are an integral part of the material out of which all the Trust certificates have been manufactured. Apparently, the receiver of the North River Company has some interest in the "reorganization," and could not get rid of it if he wanted to. His appearance as a defendant makes it necessary for the court to adjudicate the status of that company in the reorganization, or to take it out of the snarl, or do something which shall show up the whole concern in its true light. Hence these tears. Probably the reorganization proceedings will continue as long as there is any money to be made out of the ups and downs of the certificates in the market. When the public are sufficiently blistered to let them alone, the concern will go into liquidation and its assets be distributed to the parties entitled to receive them.

The outbreak of hostilities between Salvador and Guatemala wears a certain comic appearance, coming on the heels of the swearing of eternal pan-American friendship at Washington, but is in perfect keeping with Central American history for the past seventy years. Whatever the outcome of the present conflict may be, it will serve afresh to show the emptiness of a political name compared with political facts. A military oligarchy does not become a republic by calling it so; an illiterate and non-voting population cannot be said to have any "voice" or "representatives"; shooting down unpopular rulers, instead of voting them down, is not the best way to commend the democratic spirit to the world. One immediate result of the latest broil in Central America will almost certainly be the death of the project of Central American union, even in its preliminary and provisional form. The ultimate consummation of that project, set for the end of the century, was seen by its most ardent champions to be beset with tremendous difficulties, which they were trusting to time and good luck somehow to remove; and now that the very first step is made impossible, the final completed union must appear more chimerical than ever. A remoter but no less impressive effect of the new imbroglio will be to remind us of the perils necessarily surrounding such political engagements with nations inheriting Spanish-American institutions and methods as are contemplated in some of the schemes left over by the Pan-American Congress. Where will the confiding capital be found, for example, to build the continental railroad through Central America when a revolution may come any day to repudiate or rescind foregoing guarantees?

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AN OBJECT-LESSON.

MR. H. B. HAIGH, representing the Ironclad Manufacturing Co., No. 22 Cliff Street, New York, sends us a printed "suggestion" concerning the increase of duty on tin plate as proposed in the McKinley Bill. The suggestion is that the duty on tin plate should remain unchanged, and that a bounty of 1 2-10 cents per pound be paid to all persons who shall produce tin plate in this country. Mr. Haigh evidently has doubts whether any tin plate will be made here under either plan. He is sure that at the end of five years, even with the utmost diligence on the part of intending manufacturers, not more than one-fifth of the present demand for the article can be supplied. So he figures out that, under the bounty plan, not more than $2,000,000 per annum of taxation would be required over and above the present tax on tin plate, while under the McKinley plan the increase of taxation would be upwards of $9,000,000. And this extra taxation would fall upon the humbler classes of society who use tin pans, cans, pails, dippers, etc.

All this seems very plain, and since the wise committees at Washington have adopted the principle of bounty-paying in the case of sugar, no reason can be urged against the paying of a bounty for tin plate, especially since there is no tin plate made here at present. The bounty would not be a tax on the people until *some* tin plate is made, and then it would be a tax only to the extent that the thing we pretend to be aiming at was actually accomplished.

Mr. Haigh propitiates us by remarking that he is himself a strong protectionist. "Primarily," he says, "I desire to say that the interests I represent are strongly in favor of a fair and equitable tariff to protect American industries. Secondly, that the present tariff on tin plate is fully adequate to protect that industry in this country at the present time. Thirdly, I am fully conscious of the fact that tariff adjustments must, in order to insure protection, be founded upon not only the conditions of to-day, but the possibilities of the future." All of which shows that Mr. Haigh is as blind as a bat, and will probably never have good eyesight until he finds himself compelled to pay a tax of 2 2-10 cents per pound on the raw material of his industry. It has been a belief with him, strongly held, that taxing one man for the benefit of another is good for all of us, and that such a tax can be made "fair and equitable." It is a necessary corollary to such beliefs that somebody shall be wise enough to tell what is fair and equitable in every case, and strong enough to get his ideas enacted into law, and that our system of government is adapted to bring that phenomenally wise man, and several hundred like him, into Congress, and keep them there, and make them agree with each other. But what do the facts show in this case? Why, that Mr. Haigh, who really does know something about the tin-plate business, is not in Congress at all, while the men who have "got there" differ from him altogether on the question of what is fair and equitable. It happens, also, that these men who do not understand the subject have the power to carry their fantastic conceits into effect, while Mr. Haigh can do nothing but "grin and bear it."

Suppose, however, that Mr. Haigh were in Congress, and were influential enough with his fellow-members to bring them to his way of thinking on the subject of tin plate, who would be responsible for the other 999 things in the tariff? Take the article of licorice paste, for example. We choose this because it was the subject of debate for two or three days in the Senate recently. The bill proposed a duty of five cents per pound. Senator McPherson thought that this rate was too high, because the article itself was worth only six cents per pound. Senator Aldrich, who has charge of the bill, took Mr. McPherson to task for such wild and absurd statements about so common an article as licorice, saying:

"The Senator says that, notwithstanding the fact that the unit of value on importations for 1889 was in the neighborhood of 14 cents, licorice paste is worth 6 cents a pound in New York. I have here the quotations of the 19th day of July, which show that it was quoted at from 17 to 28 cents a pound, and I shall be very much obliged to the Senator if he will bring before the Senate any quotations from *Prices Current* showing that pure licorice paste is quoted at 6 cents a pound, or anywhere near 6 cents. This very *Prices Current* from which I have quoted quotes licorice root, which is free of duty, at from 10 to 12 cents a pound if put up in five-pound packages for use. The Senator must be as far off in his statistics with regard to that price as he is in regard to the cost of labor."

Then Senator Allison, who is also a member of the Committee that reported the bill, polished McPherson off neatly as follows:

"It turns out," said he, "that the Senator from New Jersey was wholly wrong about the quotations he has given us from *Prices Current* showing the cost of the article. The Senator undoubtedly is the victim of a misprint or a misquotation of figures somewhere. Probably the transcriber made it 16 cents instead of 26 cents. He has got a figure wrong or something of that sort. I think, after the correction of the Senator from Rhode Island, the Senator from New Jersey ought to be willing to withdraw his amendment."

Mr. McPherson did not withdraw his amendment, but he went down to the telegraph office and sent a despatch to "the largest consumer and purchaser of licorice paste in the United States of America," asking him what were the prices of the article during the past two years. In due time the reply came: "Six to seven cents per pound; I do not use any low grades at all." When Mr. McPherson read this telegram, there was silence for the space of about half-an-hour at the Aldrich and Allison desks. They had been legislating upon the theory that the wholesale price of licorice was 17 to 28 cents per pound, and giving themselves as authority to their fellow-Senators to that purpose, when in fact it was only 6 to 7 cents per pound.

Now here we have an object-lesson, or rather two object-lessons. Tin plate furnishes one and licorice paste the other. What do they teach? Evidently that the easy conceit which has held Mr. Haigh spellbound all his life, that it is possible to frame "a *fair and equitable* tariff to protect American industries," is an utter delusion. Nearly all delusions that have to do with dollars and cents have some fraud connected with them. The tin-plate tax has an attachment of this kind, which Mr. Haigh will find out sooner or later. The reason why his proposed bounty on the home production of tin plate will not be acceptable to the backers of the McKinley Bill is, that that would not compel people to buy galvanized iron for roofing purposes. The price of tin to the consumer being the same as before, nobody would feel compelled to discontinue the use of it and try something else. Picking the pockets of the people and then throwing the money back to them out of cab windows would be a preferable mode of redistributing the rewards of industry.

THE DEBATE ON IRON.

THE debate on the Tariff Bill in the Senate is yielding day by day much interesting information. One of the greatest mysteries of the tariff of 1883 was explained last week by Senator Aldrich at the instance of Senator Plumb, who inquired why the duty on iron ore, after being voted in both House and Senate, and in the Tariff Commission also, at 50 cents per ton, was raised by the Conference Committee to 75 cents per ton, and so passed. Mr. Aldrich replied that it was done at the urgent solicitation of Senator Mahone of Virginia—privately, of course, because all conference-committee work is private. Mr. Aldrich was very voluble in showing that there had been no violation of parliamentary law in the matter, because, although the House and Senate had both voted for 50 cents per ton, and nobody had dreamed of any higher rate, yet they had so voted on separate bills. If they had voted that way on the same bill, it would have been an infraction of parliamentary law to change what both had agreed to; but since the bill that the House had voted on had been dropped and a new one had been framed by the Senate and tacked on as an amendment to an internal-revenue bill, it was only—what? Some people might say, a barefaced swindle. Mr. Aldrich did not say what he considered it to be in a moral point of view, although he was a member of the Conference Committee.

An attempt was made to reduce this swindling tax not to the rate at which both House and Senate intended to fix it in 1883, and would have fixed it had not "Billy" Mahone whispered something to Aldrich through the crack of the door, but 10 cents higher, *i. e.*, to 60 cents per ton. Senator Dawes of Massachusetts screwed himself up to the point of voting for this relief to the iron interest of his own State, but his colleague, Mr. Hoar, voted no. He was willing to give not only the pound of flesh nominated in the bond, but 25 cents more. And so the Senate, by a vote of 21 to 29, ratified the Aldrich-Mahone private arrangement of 1883, after its true nature had been explained to them.

The year to which the last census report on iron manufacture applied was a very prosperous one. Mr. James M. Swank, the census expert, called it a "boom" year. A little over 7,000,000 tons of iron ore were mined in that year; the laborers employed, consisting of men and boys, numbered 31,668. They earned the magnificent average of *three hundred*

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dollars a year each! They were only employed a part of the year. They could not get work for the whole year. The sum of their wages was a little over nine and a half million dollars, and the cost of their work in getting out each ton of ore was $1.35.

Since that date the product of iron ore has about doubled, but the new sources of supply can hardly be called mines. They are banks of ore, from which the ore is picked with a pickaxe and shovelled by common laborers into cars or carts to be carried to the iron works. The cost of labor is less than one dollar a ton, and all who are now occupied in this art can do a great deal more work than they did in 1880. Do they get any more pay? So far as information can now be obtained, they nearly all work at less than one dollar a day; few of them get any more.

There may be 50,000 men and boys now occupied in this work. "Shall we destroy this great iron-ore industry?" shouts Senator Aldrich. You cannot destroy it, sir. You could not if you would. The bounty to the mine-owners is wholly unnecessary. The most competent men who are engaged in converting iron ore into iron testify that they would use more American ore rather than less if they were permitted to import foreign ores free of duty. They need them for mixing in order to make steel.

The iron-ore swindle of 1883 having been explained and ratified, the Senate took up the subject of pig-iron, always an interesting one. Here Senator Vance called attention to a report just issued by Commissioner Carroll D. Wright of the Labor Bureau, entitled 'Preliminary Report on the Cost of Production, Pig-Iron, Steel Ingots, Steel Rails, Coal, Coke, Iron Ore, and Limestone,' and read from it that the average *total* labor cost of a ton of pig-iron in the United States is $1.54, against which a duty of $6.72 per ton is allowed, to protect the manufacturer against the difference in wages between this country and Great Britain. Here Mr. Aldrich was as smart as he had been in his private interview with Billy Mahone in 1883. He wondered why Mr. Vance did not take account of the labor cost of everything else that preceded the making of the pig-iron—that is, the ore, the coal, etc., etc. Mr. Vance thought that there were two answers. One was that all these labor costs had been previously allowed for in the tariff on those articles, and the other was that the British manufacturer had his costs of production also, including labor costs, stringing backward to the ends of the earth and all eternity. If all such labor costs, on both sides, were to be taken into the reckoning, nobody could ever tell what was the difference between the two countries, or on which side the balance lay. Mr. Aldrich finally produced a quotation from Abram S. Hewitt to the effect that "it actually takes 90 per cent. of the cost of the article for labor, when you include everything from beginning to end"—a remark which obviously applies to every manufacturer in England and Germany as well as in this country. To which Mr. Vance replied with equal effect and humor:

"Then, Mr. President, we will not stop there. We will ascertain and levy a tax upon this article to pay the labor of the man who discovered the mine, the labor of the man who dug the roads that reach the mine, and the labor of the man who built the houses upon the road that he stayed all night at and subsisted at upon his travels; and the labor of Christopher Columbus when he sailed across the ocean in 1492 and discovered this American country of ours; and the labor of the people of Spain who went back into the mountains of Catalonia or Castile and cut down the timber that built the ships that Columbus used in crossing the ocean; and the labor of the man in the shops of Toledo who manufactured the tools that cut down the trees in the mountains of Catalonia that built the ships in which Columbus sailed across the ocean in 1492, and so on, and so on.

"The Senator knows just as well as I know, Mr. President, as one of these little pages knows, that when he rises here and demands the passage of a law to protect the American laborer who makes pig-iron, he simply has reference to the man who manipulates the ore, who melts it, and casts it into pig-iron, because the laborer in every preceding process has already been protected. He knows that, everybody knows that; and to undertake to avoid the force of an argument, and to justify a great iniquity like this, he goes back rambling into the ages of the past and invoking all the doctrine of predestination and the metaphysical consequences of the dependence of one thing upon another. He might as well go back to the Garden of Eden and say if Adam had been properly protected he would not have eaten the apple, and would be there now, lying flat on his back in the garden, looking up and waiting for pippins to drop."

FARM AND FACTORY IN CONNECTICUT.

AMONG the many sophisms of the high protectionists none has been more lustily asserted than the theory of the "home market." Orators of that school have shouted it from the stump, high-tariff writers have expounded it, and in the title of "Home-Market Club" adopted by a powerful and active protectionist organization at Boston the dominance of the idea is still more clearly proclaimed. Tersely and not unfairly stated, this "home-market" theory is, that, by taxing the mass of consumers, our industries can be so diversified that they will exchange goods with each other and thus trade will be kept at home. In particular does this dogma lay immense stress on the benefits of upbuilding the factory near the farm. When that proximity is accomplished, according to the high-tariff notion, we shall have the American farmer buying his goods of the American factory-owner, and selling in turn to the latter and to his hands the products of the farm. With the distance between factory and farm minimized and costs of carrying saved, they are, under this dogma, sure to become a blessing to each other and the utmost benefits of trade to be realized.

No advocate of protection ever set forth this "proximity" idea as to farm and factory more strenuously than did the late Horace Greeley, and in New England he used to allege its most abundant harvest of good things. But before Mr. Greeley died he saw New England's trade in cereals already passing to the West. Still, he had his "truck-farm" theory left as a sort of second line of defence. New England farms might no longer supply New York and Philadelphia, or even New England cities, with wheat, or corn, or oats, or rye, but they would still find abundant prosperity in raising "garden sass" and fruits. Under the shadows of the bustling factory town the happy Yankee farmer might still grow his vegetables—his tomatoes, his green corn, his potatoes, lettuce, and beets—and bear them, with his apples, berries, and other fruits, in a kind of jocund harvest home, to the near market of the factory town. New England was thus to become the prosperous farming emporium of "truck," leaving the cereals to the West. Unless we are greatly mistaken, much the same notion of the benefits of proximity between farm and factory has been a favorite one of Senator Hawley of Connecticut. Certainly few men have been more ardent protectionists than has he; and to advocate protection without a "home market" and "adjacent" industries would be to surrender the high tariff without a battle.

We turn, therefore, to the Senator's own Connecticut for light on the workings of this great protection blessing of "proximity" of factory and farm. The census returns just in from the State give us an excellent opportunity to make the test. In applying it we do not take a single decaying farm town that is remote from a city, but only those farm towns that lie close by, thus giving the protectionists every possible advantage of the situation. The State now contains twelve cities. In the appended table each of these cities is selected as the centre of the group of farm towns nearest it, the farming character of each town being proved in almost every case by the description of it as "agricultural" in the Connecticut State Register of 1890. In a large number of cases the farm towns selected adjoin the city which is their natural market, and in no case are they more than a very few miles away. The population by the last two censuses of these twelve "farm groups," consisting of the three rural towns nearest each of the cities—except in the case of Hartford, the State capital, where four towns are taken—is approximately as follows:

Group.	Population 1880.	Population 1890.
New Haven	2,491	2,801
Hartford	6,010	5,492
Bridgeport	6,216	6,823
Waterbury	2,910	2,179
Meriden	3,767	3,307
New Britain	3,215	3,028
Norwalk	3,927	3,498
Danbury	5,956	5,195
Norwich	2,689	2,210
New London	2,972	2,608
Middletown	3,705	3,386
Rockville	4,457	4,040
Total	48,315	43,567

The decrease, subject to very slight revision in the final returns, during the ten years in these twelve groups is 4,748, or about 10 per cent. In the thirty-seven "farm towns nearest cities" which make up the whole twelve groups, two or three towns have been used twice over, in cases where they adjoin two cities—a point to which the ardent protectionist cannot object, as in that case the farm town is supposed to receive "protective" benefits from

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both its urban neighbors. It will be observed, also, that in only a single group of towns has there been a gain of population during the ten years, and in that but the merest trifle. The figures, however, derive their chief value from the fact that they test and vitiate the "truck-farm" and "proximate-farm-town" theory on the choicest protection ground—in a New England State, in towns close to bustling and prosperous cities, where the farmer may be supposed to encounter no problems of transportation, and where the competition (in "garden sass" at least) with other regions of the country is reduced to its lowest terms.

On a larger scale, indeed, the whole State of Connecticut may be taken as a visionary sample of this "local-market" dogma of protection. Its cities are well scattered over the State, all but two of the eight counties containing one or more of them—in this respect Connecticut being unlike Massachusetts, with most of her cities in her eastern counties, or New Hampshire, with her cities near her lower boundaries, or Rhode Island, with population centred near Providence, or Vermont, with almost no cities at all. From four to ten railroad lines or branches traverse each Connecticut county, bringing almost all the country towns into pretty close connection with the urban centres. Yet under these singularly favorable conditions for local markets the farm towns of Connecticut continue their steady decline. In the rural county of Litchfield all but eight of the twenty-six towns score decreases by this year's census returns; the rural county of Tolland shows gains in but three of her towns; and of the State's total gain of say 118,000 in the ten years, about 95,000 is found in the twelve cities which now contain almost 50 per cent. of the whole population of the commonwealth. Universally the farm towns lose under precisely the conditions that the high protectionist vaunts as most favorable. That concrete fact is established by the State census-enumerators, and if the protectionist alleges outside causes to account for the decline, he must at least confess that his "home-market" theory in Connecticut makes mighty poor progress in resisting them.

SENTIMENT ON THE FORCE BILL.

THE growth of public sentiment against the Force Bill is most striking and encouraging. The tide of popular feeling is now setting strongly in the right direction, and it rises higher every hour. The latest developments in various parts of the country are full of interest.

A movement has been started in this city to secure an expression of opinion against the scheme from the business men of the land, without distinction of party. The first of the proposed petitions, signed by 107 leading merchants of the wholesale grocery district, was sent to Senator Hiscock on Thursday. It presents the arguments against the bill both temperately and forcibly. The signers include men of every political faith—Republicans, Democrats, Mugwumps, and Prohibitionists. Copies of the petition have been sent to all the business centres, and there is no doubt that they will be widely signed by Republicans as well as by Democrats.

An excellent test of the feeling among Republicans has been afforded by the experience of Congressman Harmer of Pennsylvania. He has for many years represented a Republican district in Philadelphia, and nobody better understands popular sentiment in that city. Mr. Harmer refused to follow the dictates of the party caucus on this question when it was before the House, and he has just written a letter giving these reasons for his attitude: "There are several objections which have given me cause to take the stand I have, any one of which should be sufficient, to my mind, to justify at least the expression of an honest opinion. I look upon the movement as very bad politics, and the effect of the passage of the bill into a law upon many important business interests of the country would, I am sure, be disastrous. Already, merely upon the agitation of the question, the gradual and increasing flow of capital from the North to the South has been interrupted, and a paralyzing influence has become noticeable in many directions, the effect of which and the extent of the damage to be done is only to be calculated by future results. It is time to call a halt in this line of legislation. We have at best too much of it." Mr. Harmer concludes with this significant statement as to the popular response to his position: "Since I have taken the stand referred to, every Independent, and with one exception every Republican paper, has given my action its endorsement, and with almost no exception the business men of my city with them give me credit."

One of these Republican papers, the *Bulletin*, expressed its views on the question with great emphasis last week. It had been announced that Senator Quay had come to the conclusion that the introduction of the bill was a mistake, and that the Senate ought quietly to put an end to it, and that he had urged this view on those of his colleagues who had been inclined to force it through the upper chamber at any cost. "In taking this view of the bill," said the *Bulletin*, "Senator Quay undoubtedly reflects the opinion of intelligent and thoughtful Republicans in Pennsylvania, who are anxious that the party shall enter the coming campaign free from the handicaps with which reckless leaders have been weighing it down. There is no demand whatever in this State for the passage of the Elections Bill, and Senator Quay would have misrepresented his people if he had given his sanction to the folly."

Senator Washburn of Minnesota has just been on a visit to his constituents, and was interviewed in Chicago on Thursday on his return to Washington. He expressed the opinion that the Force Bill would not be passed, and declared that "the West does not want the bill." That Senator Washburn correctly interprets public sentiment in that part of the country is clear to any one who reads the Western newspapers. The Omaha *Bee* is the leading Republican newspaper of Nebraska, and it asserts that "a majority of the Republicans of the North either take no interest in the proposed legislation or are opposed to it." Moreover, after reading the letters from the correspondent whom the Philadelphia *Press* sent through the South, and other evidences of the feeling against the bill among Southern Republicans, the *Bee* declares that "the evidence is ample and conclusive that a majority of the better class of Republicans in the South do not want any new legislation for regulating Federal elections." The Omaha newspaper thinks that "this widespread and decided opposition among the better class of Southern Republicans should not fail to exert an influence upon Republican Senators who are susceptible to the opinions of trustworthy members of their party in the section of the country where the proposed legislation is confessedly intended to remedy evils justly complained of," and it sums up the case as follows: "If a majority of the intelligent and reputable Republicans of the South do not want a new election law, because they can see in it no promise of good to the party there, but rather injury and an increase of evils, and a majority of the Republicans of the North either take no interest in the proposed legislation or are opposed to it, nothing more should be necessary to convince Republican Senators of the inexpedieney of enacting new legislation on this subject at present. The pending Election Bill will not pass the Senate if Republican Senators give heed to the prevailing sentiment in their party, both South and North."

Meanwhile, proofs of the deep-seated opposition to the policy among Southern Republicans accumulate. One of the most prominent white Republicans of the South, a man who has been elected to high offices in his State since the war, in discussing the proposed law the other day said emphatically: "The day that bill becomes a law I will cease to be a Republican. That bill will draw the color line in the South as it has never been drawn before, and no white man in the Southern States can remain in the Republican party." Nor does the effect of the scheme in this direction wait for the enactment of the law. Leonidas J. Moore, a leading Republican of North Carolina, has just announced his withdrawal from the party, and gives these reasons for his course: "For twenty years past in every election, both national and State, I have cast my ballots for the Republican party. I have continued in the same old course. The time has come, however, in my judgment, when no man who lives in the South can longer affiliate with the Republican party without an utter indifference to the welfare and well-being of the whole people of the Southern States. The legislation of the present Congress has been such as to convince any man of sense that if the South does not, to a man, resist the encroachment of the Republican party upon its rights and interests very soon, we shall be but provinces, so to speak, and the general legislation of the republic will not apply to us." In the recent State election in Alabama the Republican vote fell off largely in those places, like Birming-

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ham, where the party has had much strength among the whites, and the reason is given as follows by one of the leading Republicans of the State: "To tell the truth, I think the Lodge Bill is responsible for it. The Republicans of the South are not in favor of that bill. Many of them are too weak-kneed to openly express their disapproval, so they express it by failing to vote. Very few white Republicans in this State voted, and they made no effort to bring out the negro vote. If that bill becomes a law, it will make Democrats in all local elections of the best Republicans in the South. Those of us who have business interests cannot afford to have them ruined by any such foolish law. If the Lodge Bill were passed, it could not be enforced in this section, and I don't believe any white Republican would try to have it enforced."

All this is precisely in the line of the predictions as to the partisan effect of this agitation which were made by the *Valley Virginian*, the leading Republican journal of Virginia, when it began its warfare against the bill. Reflection and observation have only served to strengthen the opposition to the bill of this representative Republican newspaper. The leading editorial article in last Thursday's issue is devoted to the subject, and is more emphatic than any previous deliverance. The *Virginian* publishes the "intelligent and comprehensive review of the political situation in South Carolina from the staff correspondent of the Philadelphia *Press*," and maintains that it "amply sustains every position we assumed, and presents an overwhelming argument against the enactment of the Elections Bill into law, viewed solely from a Republican standpoint." It declares that "the Republicans in Congress will inflict an irreparable and fatal wrong upon the party if, through caucus dictation, the Lodge Bill or some similar measure is made law," since "it would unsettle and disarrange party organization all over the country, and be as sure to give the Democrats the next House of Representatives as election day will roll around." It says that "the Republicans of the South, who understand the situation, and desire to see a formidable organization built up in this section, are almost to a man against it," and that "only the few who hope to gain something personally by Federal interference with elections favor it." After reasserting its conviction that the bill "is unwise from any view it is considered," and expressing the hope that it will be defeated, the *Virginian* concludes: "It remains to be seen whether the Republicans in Congress will court political suicide by passing the bill. It will bury in the general revolution it will effect in parties a good many conspicuous in its advocacy, and teach a lesson that will not soon be forgotten."

If the Republican managers at Washington insist upon passing the Force Bill in face of such protests from their own party, both North and South, it will be the most extraordinary defiance of public opinion ever known in our legislative history.

THE LATE CARDINAL NEWMAN.

JOHN HENRY NEWMAN was born in London on February 21, 1801. His father, whose family were Cambridgeshire landholders in a small way, was in the banking business till 1816, when a financial crash involved him in its ruin, and he took a brewery at Alton, Hampshire, near Selborne (of White's 'Natural History.') He was a man of good general culture, with a special taste for music, hereditary in the family and passing on to his son John, who, when challenged, after he had gone to Rome, to a public theological discussion by some Protestant Boanerges, declined, with the suggestion that they should have a public contest with the fiddle. The mother was Jemima Fourdrinier, of a Huguenot family remarkable for manufacturing skill. True to the Huguenot tradition, she reared her children in the Calvinism of Baxter, Newton, Milner, and Romaine. There were three brothers, one of whom, Francis William, four years younger than John, has suggested, by his extreme difference from him, many comparisons and much speculation. Both were born disputants, and from their childhood took opposite sides of every question that came up. One of the sisters married John, one of the Mozley brothers, famous in the Oxford movement mainly on account of James's remarkable gifts as a preacher and paradoxical disputant, and Thomas's extremely interesting and instructive 'Reminiscences of Oriel College and the Oxford Movement.' John Henry Newman was not a public-school man, to his lasting sorrow, though Dr. Nicholas's school at Ealing had the highest rank as a preparatory school. He soon became the leading scholar here, but found time for many pleasant avocations, writing much album poetry and certain masques and idyls, and even an opera. Some of his album verses he preserved in his collected works. They are as solemn as anything he wrote. But these are of his Oxford days, which began in 1816. The same year his father's failure in business and his own conversion, the reality of which he never doubted, deepened the current of his life. His parents intended him for the law, and he actually kept a term or two at Lincoln's Inn, but it soon appeared that his calling to the priestly and prophetic offices was imperative and not to be denied. His Oxford college was not that associated with his later fame, but Trinity. He was still in his nineteenth year when he was examined for his degree and came out "under the line." While a scholar of Trinity, from 1820 to 1823, when he was elected to an Oriel fellowship, he was intensely evangelical in his opinions. In company with a friend he wrote and published two cantos of a poem, "St. Bartholomew's Eve," in which he "branded with infamy" . . . "this most barbarous and cold-blooded massacre," . . . "so pleasing to the court of Rome." These phrases of 1821 were retracted with many others inimical to Rome a few years before he entered into her communion. The Oriel fellowship must have been the more welcome as, simultaneously with his conversion in 1816, he conceived the idea that it was God's will that he should lead a single life. His drawing to a missionary life was of a piece with this. He had some waverings in it till 1829; none after that. He took orders in 1824 and became curate of St. Clement's, a quaint little church picturesquely situated in the suburbs of Oxford.

From 1822 to 1825 his relations with Dr. Hawkins were more intimate than with any other person. Hawkins was then Vicar of St. Mary's, and afterwards Provost of Oriel. In his 'Apologia' Dr. Newman follows the example of Marcus Aurelius in his Meditations, and gives an account of the various personal influences that shaped his life. Dr. Hawkins taught him to weigh his words and be careful in his statements. He learned from him, besides, to give up his "remaining Calvinism," and to accept the doctrine of baptismal regeneration; also, the most important thing of all, the doctrine of tradition—"that the Bible was never intended to teach doctrine, but only to prove it, and that if we would learn doctrine we must go to the creeds and catechism of the Church." From the Rev. William James, then fellow of Oriel, "in the course of a walk around Christ Church Meadow," he learned the doctrine of apostolical succession. About the same time (1823) he got two things from 'Butler's Analogy': the sacramental idea, which Keble developed in his 'Christian Year,' that all natural things are symbols of things spiritual, and the doctrine that probability is the guide of life. The ease with which he let slip one after another of his evangelical doctrines and adopted those of the High Church party suggests that they had no very serious hold upon his mind. But his change from a Low Church to a High Church position was complicated with certain liberal tendencies. He made much of these in his repentant afterthought, but they do not seem to have been much more pronounced than those of the man who confessed himself "something of an agnostic" because he could no longer fully accept the narrative of Jonah's experience with the whale. From Blanco White, already verging towards the Unitarianism of his later years, he received ideas of inspiration less rigorous than those of his first teachers. Whately was his principal liberal teacher. He became Whately's Vice-Principal and tutor at St. Alban's Hall in 1825, and held the position for a year. Whately's contribution, however, was distinctly in the line of his ultimate development. It was that Erastianism is a "double usurpation"; that the interference of the Church in temporal and the State in spiritual matters is alike deplorable. When he went to Rome Newman gave up the first part of this contention. In 1827 Whately accused him of Arianizing because of his favorable opinion of the anti-Nicene Fathers. He wrote some slighting sentences about the Fathers for the 'Encyclopædia Metropolitana,' and inclined to Middleton's opinions concerning the miracles of the early Church. "In truth," he says, "I was drifting in the direction of liberalism." He was reading Hume, and had Paine's 'Age of Reason' under lock and key. But there is evidence that all the deeper currents of his life were towards the sacramental system of his Tractarian days. His brother, whom he rebuked for "speaking disrespectfully of bishops," writes that between 1823 and 1826 his opinions developed into "full-blown Popery." In the 'Apologia' 1827 is given as the date when his liberal tendencies were checked by illness and bereavement.

In 1829 he broke with Whately on the Peel election, which found him on one side—with the Orangemen!—and Pusey on the other—Catholic emancipation. Pusey, however, took this side as a liberal. He had proved his liberalism by writing a generous defence of German theology against the attack of Hugh Rose. But already Newman's mind was moving rapidly in the direction which later marked the Oxford movement, and then his Roman Catholic conversion. During his first years at Oriel he was not at home there. But in 1826 he became one of the tutors of his college, wrote one or two essays that were well received, preached his first university sermon, and began to be well known. Thus he picked his shell, and when he was one of the public examiners for the degree of B.A. in 1827, he came fairly out of it, and remained so, as he says, till 1841. From a silent man in the commons-room of Oriel he became one of the most free in talk and eager in debate. An assistant secretary of the Oxford Bible Society, he marked his deflection from the traditional line of that evangelical Association by offering about 250 amendments to the Secretary's annual report. He became intimate with Robert Wilberforce and Hurrell Froude, and Whately saw around him the signs of an incipient party of which he was himself unconscious. In Newman's opinion the true and primary author of this party was John Keble. His was the first name he heard spoken of with reverence at Oxford. Froude brought them together in 1828, and accounted it the best deed of his life. The 'Christian Year' had made its appearance the previous year. The two main truths which, in Newman's retrospect, it brought home

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to him were the same that Butler had taught him—the sacramental doctrine of the symbolical character of all material things, and the doctrine of probability as the guide of life. But in Keble's view the firmness of assent which we give to religious doctrine is owing, not to the probabilities that introduce it, but to the living power of faith which accepts it. It was only a step from this to Keble's advice to Arnold, who had doubts about the Trinity, to preach it as if he believed it, and then he would believe it. Nothing was more central to Dr. Newman's religious experience than this doctrine of Keble, which afterwards he amplified and argued in his 'Grammar of Assent.' We have here the explanation of his easy swallowing of certain Romish doctrines which before his conversion he could not abide. He made the will the primary factor in belief. One of the first results of this doctrine was an inclination to accept the miracles of the patristic period.

With Hurrell Froude, who was a pupil of Keble, made of much coarser stuff, Newman lived on the most affectionate terms from 1829 until his death in 1836. Newman says that his power of entering into the mind of others did not equal his other gifts. It is evident that he had no such power. Brilliant and rash, he delighted most in what was most offensive to his friends. With charity for none, with malice towards all, might almost have been his motto. His influence upon Newman was so great that, if he had lived, they must both have gone to Rome much sooner than Newman went alone. He held, apparently, to every Roman Catholic tenet except the headship of the Pope. "He professed his admiration of the Roman Catholic Church and his hatred of the Reformers." He made Newman "look with admiration to the Church of Rome and in the same degree to dislike the Reformation." He "fixed deep in him the idea of devotion to the Blessed Virgin, and led him gradually to believe in the Real Presence." About 1830, in connection with his first serious work, 'The Arians of the Fourth Century,' came his conviction that antiquity is the true exponent of Christianity and the basis of the Church of England. Meantime the ferment in his mind was getting livelier every day. Political considerations added their quota of dissatisfaction and disgust. In France the Bourbons, "sovereigns who had the divine right of inheritance," had been cut adrift. In England the Whigs had come into power, and Lord Grey had told the Bishops to set their house in order. "The vital question was, How were we to keep the Church from being liberalized?" "She must be dealt with strongly, or she will be lost. There was need of a second Reformation." So far had Newman come when, in December, 1832, he set out for the Continent in company with Hurrell Froude. This journey was to him Luther's Wartburg, Paul's Arabia, a time for gathering up his energies for a great encounter. A hundred incidents reveal the temper of his mind. Such fierce thoughts had he against the liberals that in Algiers he would not even look at the tricolor, and in Paris would not go out at all. It being questioned whether a certain interpretation of Scripture was Christian, some one remarked that Dr. Arnold took it. "But," said Newman, "is *he* a Christian?" It was at Rome that he and Froude began to write the 'Lyra Apostolica.' They chose for a motto the words of Achilles returning to the battle: "You shall know the difference now that I am back again." To Cardinal Wiseman's wish that he would come again to Rome, Newman answered, "I have a work to do in England." The degree of his mental excitement must have been dangerous. He had spasms of emotion, passionate tears, actual fever, during which he cried, "I shall not die," and, convalescent, returned upon his reply to Cardinal Wiseman, "I have a work to do in England." His contributions to the 'Lyra' all tended the same way. Homeward bound, becalmed in the Gulf of Genoa, he wrote the most beautiful of these:

"Lead, kindly light, amid the encircling gloom."

In later years he regarded the lines—

"I do not ask to see the distant scene;
One step enough for me,"

as one of many premonitions of his final rest. It is impossible to avoid the feeling that "the distant scene" already present in his mind was Rome; that he tried not to see it while step by step he took the way that brought it every day more near. The Sunday after his return, Keble preached a sermon on the national apostasy, and the Oxford movement had begun. So Newman always reckoned.

The assumptions and the inferences of the Oxford movement were as follows: There must be fundamental dogmas; there must be a visible church, with sacraments and rites, with bishops standing in the place of God, with power to order penance and enforce it. These dogmas were the dogmas of the prayer-book; this Church the Church of England; Liberalism was in its very nature anti-dogmatic; therefore, it must be crushed. The Roman Church claimed to be the Church in virtue of antiquity, its apostolic line, its sanctity. But the Church was necessarily one. If it was Roman, then it was not Anglican. Therefore the Romish Church must be opposed. Into this twofold battle Newman flung himself with fine hilarity. He had never felt so well in body or in mind. He had a joyous sense of power. His dash and his bravado were immense. The Oxford movement may be variously credited; the Tractarian movement was his own. He began it; he finished it. The tracts that signified were his without exception. He not only wrote the tracts, but he saw to it that they were scattered far and wide. He travelled much, talking with curates and rectors, urging them to go to work and purge the Church of evangelical and liberal taint. For the former he had only hatred; for the latter he had nothing but contempt. This is strong language, but his own. His language was, perhaps, a little stronger than he actually felt. In his first tract he said of the bishops that there could not be a more blessed termination of their course than the spoiling of their goods and martyrdom. As for heresiarchs, they "should meet with no mercy." To spare them was a false and dangerous pity. His position as Vicar of St. Mary's, to which he had attained in 1828, gave him a splendid opportunity to work his propaganda. In his first sermon after his return he declared that it would be "a gain to the country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion." A friend wrote him to expostulate with him upon his course. He wrote him back that he would ride over him and his as Othniel over Chushan Rishathaim, King of Mesopotamia. In this there may have been "a mixture of fierceness and sport" which he predicates of this period. But there was no sportiveness in his refusing to speak with his brother; in his dissuading a lady from attending the marriage of a sister who had left the English Church. Newman's faith in personal influence was always strong. He had broken with Dr. Hawkins and lost his tutorship before he went abroad because he wanted his scholars given over into his exclusive charge. Now he wrote numberless epistles to young men, to women; and on the young men of Oxford he threw himself with an ardor and affection they could not resist. The movement grew and prospered. Its leader's presence was magnetic and electrical. Enthusiasts flocked to his standard. His tracts, his letters, and his fame, were everywhere. In 1836, Dr. Pusey, by whose name the movement was afterward called, added his strength, which was not little, to that of Newman and his earlier coadjutors. He had long since sown his wild oats of Germanism. And, though Newman overrates his function in the movement, it was certainly important. It was organizing and conservative. It was particularly the latter after Newman went to Rome. Newman having run the ship upon the Vatican, and got safe ashore with a few others, Pusey got her off and pacified the crew and passengers, and did his best to patch the leaks and make the paint and gear as beautiful as Cleopatra's barge. Still, often in the night there was a plunge, and in the morning it was discovered that somebody had gone over and been picked up by some Roman Catholic craft—(the last word is accidental, but it may be allowed to stand). But in 1836, when Newman welcomed Pusey to his side, he was full of confidence in the *Via Media*, as he called his middle path between Rome and Reason. He remained so till 1839. After that, one makeshift after another delayed the final consummation for six years. Since the appearance of the 'Apologia' it has been evident that he did his best to keep himself from Rome. For a long time before his intellect was satisfied, his heart was yearning for her peace. One by one his objections to her were removed till only the headship of the Pope and her worship of the saints and of the Virgin remained. But his own reverence for the Virgin and his own feeling for the saints were near to worship, and grew nearer all the time. The necessity of opposing Rome if he would defend the Anglican Church as *the* Church stirred him up to many accusations. But they were very wilful; he had no heart in them. Froude's dying adjuration for him to "stop cursing" Rome often recurred to him. But he did his worst in this direction in his 'Prophetical Office of the Church,' though even here it was not the substance of the Roman Catholic creed, but the authorized teaching and traditional action of the Church, that drew his fire. In the spring of 1839 his position in the Anglican movement was at its height, and the prospects of that movement were at their best. He was never so much admired and feared as then. In April he wrote an article for the British *Critic* proudly reviewing the past of the movement, rejoicing in its present strength, and contemplating its future with the fairest auguries. Practically, it was his valedictory. That summer, in the course of his studies, his confidence received a stunning blow.

The note of antiquity had been his stronghold of Anglicanism, and in studying the history of the fifth century he suddenly saw the sixteenth and the nineteenth reflected in his own face, and he was—a Monophysite! Rome was where she is now. The Anglican Church was in the position of the Eastern churches. The Protestants, only a little worse, were the Eutychians. "What was the use of continuing the controversy if, after all, I was forging arguments for Arius or Eutyches and turning devil's advocate against the much-enduring Athanasius and the majestic Leo?" As if this blow were not enough, there came another. This had spoiled the antiquity of the *Via Media*; the second spoiled its universality. This time it was the history of Donatism and a phrase of Augustine that brought him low: "*Securus judicat orbis terrarum.*" "By those great words of the ancient Father the theory of the *Via Media* was fairly pulverized." They proved that the deliberate judgment in which the whole Church rests is a final sentence against such portions of it as protest and secede. Then he fell back upon the note of sanctity, but with a heavy heart. He was no better than a Protestant. He might as well say there was no visible Church.

In the fall of 1841 two occurrences gave his slow-dying Anglicanism an effectual quietus. He had published "Tract 90." It argued that the articles were in substantial harmony with Roman Catholic doctrine. Immediately there was a chorus of indignant protestation. A demand was made for the suppression of the tract. Upon this Newman's Bishop did not insist; but there must be no more. Newman agreed, and gave up his place in the movement; but this did not satisfy. The Bishops charged upon him right and left. The establishment of a Jerusalem bishopric, inviting Lutherans and Calvinists to its wedding-feast, and telling them to never mind about the wedding-garment, was a blow struck at a man already down. The theory that the Anglican Church was a *branch* of the one true Church followed the *Via Media* into the valley of contempt. Off with the old, he was not yet on with the new. But Rome's apostolicity was

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sound. There was no doubt about the sacred "imposition." Her catholicity he worked out in his 'Development of Doctrine,' a happy thought to justify the enormous difference of her later from her earlier creed. Meanwhile he lingered in "Samaria," as he called it—the notion that the Anglican Church might, like Samaria of old, be a subject of extraordinary grace. But it was a place of torment. In the autumn of 1843 he resigned his living at St. Mary's. He would fain have kept the curacy at Littlemore, hard by, but this was not allowed. He had previously made a formal retraction of all that he had ever said against the Roman Church. After his resignation he went down to Littlemore, a layman now, to die in peace to his old life and hope. But this was not permitted. The strife of tongues reached him in his retreat. He was in league with Rome; he was starting a monastery. "Why doesn't he go over?" was the shout of the pack upon him in full cry. On the night of October 8, 1845, Father Dominick, whom he had sent for, came to Littlemore, and of him Newman requested "admission into the one fold of Christ."

The rest is quickly told. He was immediately received into the Roman Catholic Church and ordained a priest by Cardinal Wiseman, who in 1848 placed him at the head of a newly established oratory near Birmingham. There he remained until his death, with the exception of four years spent in Dublin as rector of the Roman Catholic University, a fruitless undertaking. Whately was then Archbishop of Dublin, but the old friends never met; or, if they did, were mutually repellent. After his return to Edgbaston a school in connection with the oratory was established for the education of young English converts in the details of their new faith. His relations with the brothers of his house and the boys of his school were most affectionate. He lived with them a quiet and a busy life. Rising at five in the morning, he gave the first two hours of every day to private devotion; mass at seven o'clock; at eight breakfast in silence, but with his morning mail to batten on besides the frugal meal; then five or six hours of work alone in his own room, well stocked with books; later a good walk, his boys entreating, "Father, may I go, too?"—the common dinner at seven, silent, but for the lector's voice reading the Vulgate and less serious matter, the Cardinal serving in his turn, white-aproned for the task; next a discussion, each brother ending with "I speak under correction"; then a social hour, and finally more work extending far into the night. In all the Roman calendar there is no more cheerful saint than St. Philip Neri, whose patronage the oratory ostensibly enjoys, and his character would seem to have determined that of the brethren of his rule. We have the word of the Cardinal that in his new home he had perfect peace and contentment and never one doubt. Not but that certain difficulties remained, but "ten thousand difficulties do not make one doubt." Having accepted the Church as a whole, he found no difficulty in believing anything she taught—transubstantiation, the worship of Mary and the saints, the efficacy of relics, the winking of Madonnas, and all similar miracles. The most serious disturbance of Dr. Newman's peace came in 1864, when Mr. Kingsley brought against him a railing accusation of intellectual dishonesty and falsity. His answer is embodied in his 'Apologia pro Vitâ suâ,' which has been more widely read than any of his other books, and with general agreement that the demolition of Mr. Kingsley is complete. But the chapters in which Mr. Kingsley is not named, containing an account of his religious opinions till he went to Rome, constitute its greater value. The decree of the Virgin's immaculate conception in 1854 found Dr. Newman ready to welcome it; that of the Pope's infallibility in 1871 he thought "untimely," but brought his shrewdness to its justification after the event. In 1877 he was elected Honorary Fellow of Oriel, and visited Oxford, which he had not seen for more than thirty years, meeting Dr. Pusey and other fellow-soldiers in his early battles. In 1879 he was made Cardinal-Deacon by Leo XIII., an honor which permitted him to keep the even tenor of his way at Edgbaston.

When, in 1877, a collected edition of Dr. Newman's works was published, it numbered thirty-four volumes, and subsequent matter, with some then omitted, would make at least a half-dozen more. They represent various phases of his development and of his intellectual energy. There are many volumes of his sermons, and there is much in them that transcends all differences of creed and sect. That he was a very great preacher no one is likely to deny. The moral intensity of his preaching was its most piercing note. Its greatest attraction, after the general beauty of his style, was the wealth of correspondence it drew out between Biblical and traditional persons and events and the immediate situation. His style was at its best in his sermons, but nothing he could write was safe from its all-conquering charm. The 'Apologia' has passages of unrivalled splendor. The 'Grammar of Assent' has a more even flow, but that, too, has its swelling waves. Everywhere there is a wonderful clarity, an energy, a cumulative force, a resonance, that of themselves would justify the claim that is made for it of being the best style of the century. But it has, besides a music in its cadences, a felicity of word and phrase, a passion and tenderness, which compel our admiration and sometimes go nigh to stop the heart. If splendor of expression carried with it, as Emerson averred, the proof of that contained, Newman's doctrines would all be proven. His poetry, which has some excellent lines and stanzas, is less poetical generally than his prose. His "Dream of Gerontius," which many value highly as a vision of things after death, was accidentally saved from his waste-basket by a friendly hand, so that apparently he undervalued it as few have ever done. There are varying accounts of Dr. Newman's manner as a preacher. The truth would seem to be that it had a nameless fascination in despite of awkwardness and other limitations. Jonathan Edwards did not stick closer to his manuscript than he.

Turning from the more outward aspect to the quality of Dr. Newman's mind, we must account it more remarkable for its acuteness than for its breadth. As a dialectician his superior would be hard to find. No man could argue a foregone conclusion with greater ingenuity. He dearly loved a paradox, and was never happier than when arguing that the Roman Catholic opposition to free thought had been more provocative of it than any other cause, seeing that it does "from opposition grow." There was certainly a lack of largeness in his mental operations. He seldom looked at a great matter in its entirety; concerned himself not with the forest, but with the trees. If he could choose, he always met an enemy in detail. On his way from Anglicanism to Rome the question always was how this particular agreed with some other; there were no broad comparisons. We seldom find him asking simply, "What is true?" He is generally asking, "What can be made of this or that? How can it be held on to consistently with something else?" Nothing if not logical, he was ever too intent on drawing his conclusions to notice whether or not his premises were sound. Morally as well as intellectually, intensity was his mask. His moral judgments were not broad. His zeal for personal religion made him contemptuous of nearly all the virtues by which society exists. It is not difficult to solve the riddle of his ecclesiastical progression. The appearance of the world convinced him of some "terrible aboriginal calamity." If there were a God, he would break through the accustomed order of the world and "introduce a power invested with infallibility in religious matters." Where was this power? Not in Protestantism, surely; not in Anglicanism, as he found out in the course of time; not in the Bible, which "the wild living intellect of man" can interpret in more ways than one. The Greek Church being beneath his notice, it must be in the Roman Catholic Church. She alone claimed it, and with sufficient ingenuity he could find in her the notes of apostolicity, catholicity, sanctity, that were essential to the proving of her claim. That Dr. Newman, seeing some things so clearly and so blind to others, found this result sufficient for his mind and heart is not surprising. That few have followed where he led is not so. Some of them have not been sure about the "terrible aboriginal calamity." Others have not been about the various notes. They have missed in Dr. Newman the essence of pure thought. They have found him always mixing argument with antiquity and tradition. They have wondered why, the soul of man being equal to the sure knowledge of God and immortality, it could not, without miraculous interposition, attain to lesser things. If only Dr. Newman could have started with Calvin's doctrine of the natural intellect as wholly imbecile, this rejoinder would have been averted. But he needed the initial postulate of God. And farther, some have asked, if reason is adequate to discover the true Church, how is it possible that it should not be adequate to test the doctrines of this church?—a much less difficult matter, it would seem.

The religious history of the century has had no more interesting person than Dr. Newman; no career more picturesque than his or more dramatic. But when we come to measure his influence upon life and character, we are obliged to hope that in a thousand intimate ways he accomplished more than he did in any obvious result. The Tractarian movement of 1833-'41 midway of the century became the Puseyite movement, a much smaller thing than Newman had imagined; and later ritualism, which is smaller still. There has been a great increase of order and sobriety and æsthetic purpose in the establishment because of Newman's work. There must have been more, too, of spiritual aspiration. But the liberalism against which Newman summoned all his powers has steadily increased. It is in all the universities, in all the churches. As Newman feared, his secession made more converts from his "Anglicanism" to liberalism than from that to Rome. To many he was a warning; not to many an example. His insistence that between Rome and atheism we must choose (unjustified by his own fundamental postulates) has sent more to liberalism than to Rome. The doctrine of evolution has taken away for many the foundation on which his whole structure was built up—the "terrible aboriginal calamity." Meantime the political order of society has been advancing upon lines which, to his thinking, as both Anglican and Protestant, "took hold on hell," and its social order has been ameliorated by the exercise of those virtues of sobriety and industry and self-respect which he so heartily despised. The final impression that he leaves upon our minds is that of unreality. His world was one of speculation and tradition, not one of breathing fact. The saints of long ago were more alive for him than the men and women of to-day. His intellectual preëminence in the Roman Catholic Church would have been more significant of his commanding stature if he had been less solitary there in his intellectual pursuits and aspirations. His life, viewed in connection with that of his brother Francis William, is an impressive lesson touching respect for honest difference of opinion, to which the Cardinal did not attain.

PHILOSOPHY ON THE QUAI VOLTAIRE.

PARIS, July 14, 1890.

THE Quai Voltaire, as every book-buyer knows, extends for a mile or more along the Seine, and the second-hand books are displayed in boxes upon the wall, which are provided with covers as a shelter from rain and for protection during the night. The books are arranged so that the titles are easily seen and that they themselves may be easily examined. The Quai is a better place than many of the stores for picking up a rarity, as too often the books are not easily accessible in the latter and cannot be examined at all. I have seen them stacked in some stores in great piles, so that neither the buyer nor the seller can know what

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they contain, and I have not been able to obtain a complete catalogue in any case, and in some of the largest collections none at all. Still, the rarest books are generally placed where they can be seen, and it seems that the stores along the Quai are the owners of the books on the wall running along the banks of the Seine.

I had been trying for a long time to get a copy of Bentham's 'Deontology,' but had met everywhere with the response that it was out of print. An appeal to the second-hand book-dealers was equally unsuccessful. By a happy chance I picked up a copy on the Quai Voltaire for a franc and a half, printed on fine linen paper, but with the binding in poor condition. I had only to rebind it to make it as good as new, and to congratulate myself on a rare piece of good fortune. I also saw a copy of Bentham's 'Treatise on Legislation,' in three volumes, well-bound, and offered at forty centimes a volume, or twenty-five cents for the whole. It was the edition of Dumont, and was not long in being picked up by some one. A still more interesting case is that of DeStutt-Tracy's 'Ideology.' He was one of the coterie of philosophers who helped give a certain direction to the philosophic and the political destinies of France at the time of the Revolution. The little book which I was fortúnate enough to discover was the first of three parts of a work designed as a text for the new and higher system of public schools established by the Revolutionary Government. DeStutt-Tracy signs himself "citoyen," and the book is dated in the year IX. The work was not completed until 1804. The first part appeared, as I have indicated, in the year 1800. It made no special reputation, but is interesting for its attempt to put the mental sciences on the same plane with the languages in the curricula of the time. The views expressed are those of Condillac and the coterie of philosophers connected with the 'Encyclopædia.' But the remarkable feature of the work is the skill with which the author conceals the consequences of the mental analysis which he introduces into the mind of the student. His book is not a great one, but has an historic interest. I obtained it for fifty centimes.

A more important illustration is afforded by Laromiguière, two finely bound volumes of whose 'Lectures on the Faculties of the Soul' I purchased for eighty centimes. They are bound in gilt-edge leather of the best quality, with good print and linen paper, and are dated 1820. There were three other copies on the Quai, not so well bound as this, and with poorer print, dated respectively 1815, 1818, and 1823, and considerably worn. Those of 1815 and 1818 were placed at 6 francs. But what is the interest of the volumes? Laromiguière was not a great man, and is scarcely, if at all, known outside of France; what reputation he did have was soon eclipsed by Cousin and overlooked by those who surrendered wholly to the influence of Condillac. Yet Th. Ribot, editor of the *Revue Philosophique*, and well known in scientific and philosophic circles for his works on 'Heredity,' 'Attention,' 'Maladies of the Will,' and several other books, seems to have borrowed some of his fundamental ideas from this wholly forgotten author, although I see no traces of acknowledgment. Laromiguière had made an important addition to the psychology of Condillac. He insisted upon the distinction between the *active* and the *passive* powers of the mind, assigning a large and important influence to attention—in fact, practically laying down the simple theory that sensation gives us the material, and attention constructs it into the abstract forms of knowledge. Students of philosophy after Kant will appreciate the significance of this; I cannot dwell upon it here. Now, it is extremely interesting to find that the apparent novelty of a recognized savant is drawn from the dust of a wholly forgotten author. Thus the appearance of originality may be secured by resurrecting the ideas of a buried philosophy, and this in turn discovered for the small sum of sixteen cents.

Again, I was fortunate enough to pick up a copy of the 'Port Royal Logic' for a franc. In spite of its fame, the book is remarkably rare. I have never been so much as able to examine it in any library with which I am familiar in America. It is, no doubt, to be found in the principal libraries to which I have not had access, but it is so rare, in spite of a translation (by De Morgan, I think) perhaps forty years ago, that the English student can hardly hope to get a copy of it except as he may happen upon it as I have done. Its chief historical interest is too well known to require any remarks; but there are some characteristics about the book which even the historians of philosophy have not mentioned, and which throw much light upon the intellectual occupations of the age in which it was composed. It appeared towards the close of the seventeenth century, and contains what to-day would be the last thing to find its way into a work on logic, viz., a homiletic chapter on morals and religion, and another discussing the Eucharist and Transubstantiation, which makes the most tremendous metaphysical doctrines turn on the reference of the Latin demonstrative *hoc*. This, like nearly all the illustrations, shows how everything was made to serve the theological dogmas of the time, while it is clear from the tone of the book that the spectre of scepticism is flitting in the background. Descartes had raised what he could not lay.

Another valuable work was picked up for two francs. It consisted of two octavo volumes of over 400 pages each, with good paper and print and well bound, although a little worn. It was 'L'Esprit' of Helvetius, in many respects the Bentham of France, although a little more consequent than the great Englishman. Students of the history of ethics know the value of the work, and I need say no more about it. Concerning the Quai Voltaire itself I will only remark further the very interesting and perhaps significant fact, that the religious literature for sale on the Quai is almost exclusively of the old régime and Roman Catholic in its character. It generally sells for little more than its worth as old paper, or perhaps as a souvenir of a particular age, kind of print, or style of binding. Protestant books are as scarce as Catholic books would be in England and America. Of modern books, science, history, literature, and politics are the most numerous, and these of the radical free-thought temper. Of classic religious authors, Bossuet and Chateaubriand are the most frequent. They still have purchasers, but others are much more neglected. Works of Voltaire and Rousseau are perhaps the most numerous, unless they are rivalled by Molière, Racine, and Boileau. Modern popular writers are not so often met with. J. H. Hyslop.

A BYZANTINE STUDY.

Paris, July 25, 1890.

No part of history has been more neglected than the history of the Byzantine Empire. This prodigious monarchy, formed of the most composite elements, issued from the old Roman Empire, placed between Eastern and Western Europe, always occupied with struggling against the barbarians, and becoming itself half-barbarian, is almost absolutely unknown. Strangely enough, it has been brought into notice lately by one of our lightest dramatists, M. Sardou. His drama called "Theodora" is certainly not without merit; it owed the greatest part of its success to the enchanting acting of Sarah Bernhardt, but it denoted a close acquaintance with the most important documents which concern the history of the Byzantine Empire, and with its strange and corrupt civilization. M. Gustave Schlumberger, a young member of our Institute, who belongs to the division called "Inscriptions et belles-lettres," has had the curiosity to choose an historical incident in the second half of the tenth century, and to group around a central figure all he knows of the greatest epoch of the Byzantine Empire, from the double point of view of its military power and of the perfect development of Greek art and civilization in the Middle Ages. The figure which has attracted his notice is the Emperor Nicephorus Phocas, an illustrious captain of Constantinople, who spent his lifetime in wars against the enemies of the Empire. Gibbon has written a few brilliant pages on this period; but they are mere sketches. M. Rambaud has made a remarkable study of the tenth century at Byzantium in the time of Constantine Porphyrogenitus; he has well understood that Byzantium was something *sui generis*, not merely the continuation of ancient Rome. M. Schlumberger has had, however, very few modern works to consult; he has been obliged to refer to the original documents, which are unfortunately rare, Byzantine, Arab, Armenian, Russian chronicles.

Nicephorus Phocas was a soldier; he achieved his reputation in a great expedition against the Island of Crete, which had become the headquarters of the Saracen pirates. "Of a profoundly mystical temper," says M. Schlumberger, "like so many of his Oriental contemporaries, but at the same time a man of violent passions, generally well kept down, but sometimes abandoned to their free flow, of a warm nature, but simple and primitive, severe but never cruel without necessity, of austere habits, which bordered on asceticism, when he was not conquered by passion, Nicephorus appears, at least in the first period of his existence, as a sort of soldier-monk." The expedition against Crete was one of the greatest efforts of the Greek Empire; we have very precise documents on the preparation of it, as to the strength of the fleet and of the army, and the singular composition of this army.

M. Schlumberger gives curious details about the ravages committed by the pirates of the time. There is, for instance, an account of the sacking of Thessalonica, the orthodox city, the second city of the Empire, in 904. The Arab pirates, headed by a renegade, destroyed completely this magnificent Greek town; 22,000 young men and women were taken away as slaves. The division of the spoils took place at Khandax in Crete. Khandax was a permanent slave-market. Imagine "the Saracen population of this city of brigands running to the shore, animated with a savage joy at the prospect of such incredible spoils, the women and children applauding the victory, the yells of the negroes, the sound of the cymbals and the trumpets, the terror of the captives. What a picture to paint on this admirable coast of Crete under this burning sky! Not one of the captives had even an incipient beard! Of so many thousands of women, not one who was not young!"

It is easy to imagine what was the popularity

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of Nicephorus Phocas after he had conducted successfully the expedition against Crete and punished the people of Khandax. The departure of the immense fleet is admirably described by M. Schlumberger, with more color than is usually found in historical works; but he has carefully studied in the old manuscripts all the details of the costumes of the time, the forms of the ships. He gives curious particulars about the Greek fire, which was a terrible instrument of naval warfare in that age, and which modern chemists, with all their science, have not yet been able to imitate well. A number of pictures representing warriors and incidents of war have been taken from the old Greek manuscripts of our National Library; the engines employed in the sieges have been reproduced from an Arab manuscript. Khandax was besieged, stormed, and emptied of the spoils of a thousand Christian cities, accumulated within its walls by the pirates of the Archipelago. Phocas was surnamed by his army the Victorious, and ever after preserved the name. Crete never fell again into the hands of the Arabs. The Byzantines retained it for two centuries; it was given later to the Venetians, who kept it until it fell into the hands of the Ottomans. The next Eastern war will probably be the signal for the definitive deliverance of the Christian island.

Phocas had a triumphal entry into Byzantium on his return. The "Book of Ceremonies" gives the whole "programme of the ceremonies to be performed during a solemn triumph in the Forum of the Augusteum," commonly called the Agora. It was a great spectacle provided by the Basileus. Nicephorus afterwards campaigned in Cilicia and in Syria. The siege of Aleppo was the end of this campaign; the great city fell before him, and his army avenged the wrongs of three centuries. The splendid mosques were burned and demolished, the women and the young men were sent to Constantinople as slaves.

The Emperor Romanus II. died at this moment; his wife Theophane, who had only young children, entered into secret negotiations with Nicephorus. The conqueror of Crete and of Syria had many partisans; he arrived with his army before the capital. A popular sedition arose, and finally, after a long struggle, Nicephorus was proclaimed Basileus, made a triumphal entry, and received the crown. Theophane was the real inspirer and promoter of this revolution. She was young, full of ambition, and wished to reign under the name of Nicephorus. He was in love with her; she was extremely handsome. "It was a secret to nobody in Byzantium that the charms of the Empress had produced a deep impression on the simple soul of the austere Nicephorus. The crowned siren, whom he loved so much afterwards, had already profoundly agitated this violent nature, made of exalted passions, maintained with difficulty under the rigid rôle of an excessive piety and chastity." Theophane is the heroine of the drama told by M. Schlumberger. We must imagine her in her great ceremonial costume, like that of the Empress Irene, the second wife of Alexis Comnenus, in the beautiful enamel which forms a part of the celebrated *Pala d'oro* now to be seen on the great altar of Saint Mark's in Venice—sceptre in hand, with long embroidered draperies, a crown with triple points and flowing fillets.

From the year 963, Nicephorus became *autocrator* of the Romans and Regent of the Empire in the name of the two young Basileis, the children of Theophane. He was fifty years old, of an olive complexion, with long black hair, stout, very muscular, a sort of Hercules, and, as we have said, half monk, half soldier. He had relations with the builder of the St. Laura Convent on Mount Athos. After having first shut up Theophane in a convent, Nicephorus, who himself led the life of a cenobite in the palace at Byzantium, sent for her, and, throwing off the mask, and unable longer to resist his passion, married her. Was he simply carried away by a blind love? Did he wish to improve his political situation by this union with the mother of the two young legitimate sovereigns? The Patriarch tried to oppose this union, but finally he had to submit.

"This strange man, half soldier, half ascetic, this devout warrior already old, who had sworn, since the death of his parents, to abstain from sexual commerce, who had sworn never to eat any meat, who wore on his skin the hard cilice of his uncle, the old solitary, Michael Maleïnos, dead in the odor of sanctity; this iron man, whose confessors tried in vain to moderate his austerity, this man, accustomed to live in camps, whose habits were rude, united himself to this refined woman, delicate, exquisite, an enchantress in every respect, but profoundly corrupt, without faith and without love."

It was the story of Samson and Delilah over again, the story of Hercules and Dejanira. The details are changed, the setting is different. M. Schlumberger very cleverly reconstitutes the scene of this extraordinary Byzantine union; archæology becomes in his hands the servant of psychology. Nothing can be more operatic, if I may use the expression, than his description of the marriage of Nicephorus and Theophane. Nicephorus swore on the holiest relics that his own children, if he had any, should only reign after the children of Theophane and Romanus II. The Patriarch would not allow the Emperor to enter a sanctuary, hidden behind the silver doors of the *iconostase*. The canons of the Church forbade it for a year to those who had contracted a second marriage. The bold soldier had to submit to the will of the old and fanatical priest. Theophane and her husband received this insult before the eyes of a whole people. It did not prevent them from holding their court a moment afterwards. The procession of all the men passed before the autocrator, the women before Theophane. This daughter of an innkeeper, whom her beauty and her wit had made the real mistress of an immense empire, sat on a golden throne in the gyneceum, surrounded by an army of eunuchs, with painted face, a gown embroidered in gold, like an idol, her shoulders covered with a heavy mantle having great particolor squares crusted with pearls and rubies; on her head she had the diadem with a triple row of pearls.

The reign of Nicephorus was troubled with perpetual wars. His popularity did not last long; he was hard and avaricious, he levied excessive taxes. He was very partial to his soldiers, but treated the population with much severity, even cruelty. He soon was obliged to fortify his own palace, and the hostility against him became general. Theophane saw the end coming, and she precipitated it. She had never felt any love for her husband; she entered into a conspiracy against him with a bold warrior called John Zimisces, who had become her lover. On a certain day the conspirators entered the palace in disguise in women's clothes. Theophane hid them in the gyneceum. At five o'clock in the morning Zimisces arrived, found the Emperor asleep on a tiger's skin, and fell on him, sword in hand. His accomplices finished the old man while Theophane waited behind a door. So fell, at the age of fifty-seven, the man who had gloriously defended the Byzantine Empire against its numerous enemies, who had reëstablished the imperial armies and inflicted terrible blows on the Saracens. He had been less fortunate on the Danube, but, had he lived longer, he might also on that side have given greater strength to his monarchy. His Armenian murderer, who became his successor, continued his policy, and M. Schlumberger will probably give us some day the history of his reign, as well as of that of Basil II., who reigned after the usurper.

Correspondence.

THE SILVER NOTES.

To the Editor of The Nation:

Sir: The second section of the Silver Bill says: "That the Treasury notes issued in accordance with the provisions of this act shall be redeemable on demand in coin at the Treasury of the United States or at the office of any Assistant Treasurer of the United States, and when so redeemed may be reissued; *but no greater or less amount of such notes shall be outstanding at any time than the cost of the silver bullion and the standard silver dollars coined therefrom then held in the Treasury purchased by such notes.*" And again: "That upon demand of the holder of any of the Treasury notes herein provided for, the Secretary of the Treasury shall, under such regulations as he may prescribe, *redeem such notes in gold or silver coin at his discretion.*"

How can these two clauses be reconciled? If the Treasurer should buy $5,000,000 worth of silver bullion and issue Treasury notes of an equal amount in payment therefor, and then redeem the $5,000,000 certificates with gold, there would be that amount of silver in the Treasury vaults and no Treasury notes outstanding.

I will say further that it does not seem probable that redemption in silver will be accepted on these notes to any great extent at present, as the Treasurer would be giving only about 85 cents worth for a dollar as the market now stands. W. M. H.

St. Louis, August 4, 1890.

[The probable explanation of the mystery is that the word "outstanding" means out of the issuing department of the Treasury. Thus, in the last annual report of the Treasurer of the United States, he reported as "outstanding" June 30, 1889, $262,629,746 of silver certificates. He reported exactly this amount of standard silver dollars in the Treasury. He reported also $5,487,181 of silver certificates in the Treasury, this latter sum being a portion of his assets. From which it would appear that silver certificates once issued are considered "outstanding," although they may have been taken back, being held by the Treasurer subject to reissue.

As long as the Secretary maintains the two kinds of dollars, silver and gold, at par with each other, it is erroneous to speak of one of them as being worth only eighty-five cents "as the market now stands." The reason why redemption in silver will not be generally accepted is, that silver is an inconvenient thing to carry around. The probability is, that when the Secretary is called on to redeem any of the new Treasury notes, he will give a check for the amount, drawn on the Sub-Treasury, and this check will turn up at the Clearing-house and be settled for

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like all other demands on the Treasury. Of course it will be settled at gold value as long as the Secretary has gold to settle with or the means of getting it.—Ed. Nation.]

THE KITTERY NAVY-YARD.

To the Editor of The Nation:

Sir: In President Arthur's time the condition of things at the Kittery Navy-yard attracted my attention. The resolution lately introduced in Congress leads me to think that the following extracts from my note-book of that time may be of general interest. Each story was vouched for by a respectable citizen of Portsmouth or Kittery. Beyond this I cannot assert their truth; but I am sure that they are typical of hundreds of stories for many years current in this region.

(1.) An engineer in the Navy declined to employ at the Kittery yard an incompetent man sent to him by a local Republican politician. The politician sent back the man, with a vague threat that unless he was employed something would happen. The engineer repeated his refusal: in a few days he was ordered to sea for three years.

(2.) An Irish Democrat, wishing a recommendation to the yard, promised a Republican citizen of Portsmouth, who did not happen to approve the plan, that if the citizen would get him work in the yard, he would henceforth be a good Republican.

(3.) A Kittery man, unskilled, was offered $2.50 a day for work as carpenter at the Navy-yard. Normal wages for skilled labor at that time were $1.50 to $2.00. He demanded $3 and got it.

(4.) About the same time a laborer at the yard was paid a full day's wages for carrying three boards from one part of the yard to another.

(5.) A Kittery man offered work at the yard declined it, on the ground that he would rather wait till election day and see what his vote was worth in cash. On election day there were votes enough without his. He received nothing. This story was current as "a good joke on the man."

(6.) A widow in Portsmouth was offered $150 if she would prevent her three sons from voting the Republican ticket. She accepted the offer. When the election came, the money was unpaid. The indignant sons declined to vote at all.

These current stories throw light on what first directed my attention to the matter. I saw three laborers working together—two admirably, the third with irritating laziness. I asked a local farmer what the matter was with the lazy man. "He's a Republican," was the answer, "spoiled by the yard."

Faithfully yours, B. W.

New Castle, N. H., August 3, 1890.

THE KENTUCKY CONSTITUTIONAL CONVENTION.

To the Editor of The Nation:

Sir: Just forty years ago, a very able body of men gathered at Frankfort and formulated the third and present Constitution of Kentucky, a very lengthy document, which, in the main part, sets forth with remarkable particularity the duties of State and county officers, etc.; in the Bill of Rights for ever abolishes deodands, and takes a general crack at creation; but nowhere contains a single word in regard to railroad or other corporations, or anything else more modern than the times of Jefferson.

The secret of the retention of this antiquated muniment is easily fathomed by reading together articles x and xii, the first containing an adamantine foundation for an iron-clad slave code; the other requiring for any the slightest amendment three votes by three distinct Legislatures — meeting biennially — and three votes by the people, any one of which failing, the whole series must be begun *ab initio*. This mishap has occurred, indeed, more than once.

By the strange irony of fate, this slavery provision—mighty enough to defeat the renowned and idolized Henry Clay for a seat in the Convention, and strong enough to draw after it as a safeguard this tremendous law, not for but against amendment—is the only clause which will certainly disappear from the new Constitution.

One hundred delegates were elected last Monday to meet in September and make our fourth Constitution. Many able men among them; but they were elected on party lines—about 85 out of 100, Democrats. Hardly a dozen candidates, therefore, thought it necessary to allude, during the campaign, to their probable courses and votes, if elected; speeches ran, instead, on the good or bad "Democracy" of themselves and their opponents—who taught them the word?—and whether the other man had not at some remote period, by the devil's bidding, voted for "local option"—in one instance, as it appeared, through the mistake of an election clerk. Under such circumstances, the strongest and best Mugwump of '84, who had stuck ever since, like the *Nation*, to Democracy and Reform, but who voted for Frémont and Lincoln before he voted for Cleveland, would have stood as much chance for a Democratic nomination as a New York alderman for the eternal bliss of Paradise.

There will probably be, however, at least two good changes in the new Constitution:

First. The appellate courts will be reformed, making the judges elective by the entire State instead of by districts. The people do not desire an appointive judiciary, and probably would not ratify a constitution providing one.

Second. The people demand the Australian ballot system and the real freedom it brings (the present Constitution establishes a *viva-voce* vote at all State elections). The probable effect of this reform is rather overestimated by the politicians. I heard one delegate-elect remark that he would vote for the ballot in deference to Public Will—the capitals are mine—but he solemnly prophesied that within three years the State would be Republican; to which the by-standing politicians sadly murmured, Amen! As the Democratic majority, on Monday, was 45,000, a fulfilment of this prophecy would be a curious commentary on the timidity of our "unarmed Kentuckians."

The Convention will have before it an excellent model in the Louisville Election Law, which was drawn up by its authors partly to that end, and has worked very smoothly for the last two years. A. L. D.

Louisville, Ky., August 6, 1890.

THE AUSTRALIAN BALLOT IN TENNESSEE.

To the Editor of The Nation:

Sir: The first election in this State under the Australian-ballot system took place on August 7, and thoroughly confirms the results as announced from other States. The election was everywhere orderly. The ward-politician who has heretofore surrounded the polling-places was absent, and the voters, without molestation, cast their ballots and retired at once. The most notable effect of the law was in Hamilton County, in which the city of Chattanooga is. A corrupt ring has for years been in control of the offices of that county, and thoroughly dominated its county politics. Under the operation of the law, the good citizens of the place were able to defeat every objectionable candidate that the ring proposed. Approbation of the law is universal, and its extension to the whole State may be looked for. It is now applicable only to cities of over 9,000 inhabitants, the places where corruption has been flagrant, and was adopted by the Legislature as an experiment in the hope of correcting those evils. Gustavus.

Nashville, Tenn., August 9, 1890.

THE ALLIANCE IN THE SOUTH.

To the Editor of The Nation:

Sir: In the editorial on "The Alliance Movement" in the *Nation* of July 31, 1890, it was said: "In Arkansas, however, it is the Republicans who have decided to cast their fortunes with the Alliance, having endorsed Mr. Fitzer, its gubernatorial candidate."

Mr. Fizer (not Fitzer) is the candidate of the Union-Labor party so called, an organization which sprang up two years ago as a relic of the old Greenback party. Some of your readers may have noticed that in 1888 it had a candidate for the Presidency in the field, a Mr. Streeter. The candidate on the same ticket for Vice-President, Mr. Cunningham, is a citizen of this place. The party has never had any thorough organization in this State, and it is difficult to tell what it represents. It is composed chiefly of disappointed Democratic office-seekers and political nondescripts generally. Its platform this year favors none of the measures you mention as being supported by the Alliance except the governmental ownership of railroads.

In 1888, when the Republicans, the Democrats, and the Union-Laborites each had Presidential tickets in the field, the last-named polled only about 10,000 votes.

The Alliance is very strong in this State, comprising perhaps three-fifths of the voters. They have never gone into politics as a body. They have no tickets out in any county in the State, so far as I know. They have so far seemed content with the present party organizations, and are chiefly Democrats. The Republicans, being in a hopeless minority, in 1888 "endorsed" the Union-Labor candidate. They have this year repeated this endorsement. —Very respectfully, T. D. Crawford.

Little Rock, Ark., August 6, 1890.

To the Editor of The Nation:

Sir: In your issue of July 31, in an editorial on "The Alliance Movement," you say: "In Alabama the old-line Democrats have sought self-preservation in the same way. Colonel Thomas Hardman, their candidate for Governor, has withdrawn from the canvass, leaving the field clear for Colonel W. J. Northern, the Alliance candidate." This is a mistake. The Democratic Convention held at Montgomery, some two months since, nominated Colonel Thomas Jones, a prominent and active lawyer of the Montgomery bar, and on Monday, August 4, he was elected by a large majority Governor of Alabama. The Alliance candidate before the Convention was the Hon. Reuben Kolb, the present State Commissioner of Agriculture.—Yours truly,

J. W. Horton.

Birmingham, Ala., August 6, 1890.

[By a slip of the pen we wrote "Alabama" in place of "Georgia."—Ed. Nation.]

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To the Editor of The Nation:

Sir: In an editorial on the Alliance movement in the *Nation*, No. 1309, you say: "Having refused to endorse the Sub-Treasury Bill, Senator Vance is no longer fitted, in the estimation of the Alliance men, to represent the State of North Carolina at Washington, and if they can elect enough members of the Legislature, they propose to displace him." This statement is misleading. A month ago the *Progressive Farmer*, which is the official organ of the North Carolina Farmers' Alliance, and whose editor, L. L. Polk, is also the President of the National Farmers' Alliance, printed an editorial which, after criticising Vance's position on the Sub-Treasury Bill, closed with the following significant paragraph: "The moral of it all is this: We must go back to the old way of electing farmers to Congress and the United States Senate. It becomes more and more apparent that those we call our friends are our enemies. Begin this year. Delays are dangerous." The *Progressive Farmer* circulates largely among farmers. They represent the one great interest of the State. They compose the rank and file of the Democratic party, and control its action when they desire. The editorial was a signal for Democratic county conventions to express their confidence in the faithfulness and honesty of Vance. More than this, many Alliances have done the same, some saying that they "regret," and others that they "heartily disapprove," the criticism of the *Progressive Farmer*. Prominent Alliance men declare that although they dislike Vance's position on the Sub-Treasury Bill, they favor and will fight for his return to the Senate. Some counties have even instructed their candidates for the Legislature to vote for him, and candidates have found it a drawing card to declare for him in their public utterances.

There are a few demagogues in the Alliance in North Carolina who would care neither for the Democratic party nor the State if by that means they could accomplish their own advancement, but they are few; they cannot dictate the policy of the Alliance, and this organization, if its words and actions are any criterion, are for Vance by a very large majority. No one has suggested a successor to Vance should he be retired, but it has been hinted that the editor of the *Progressive Farmer* would not be adverse to Senatorial honors.

The real fight in North Carolina is for the Congressmen. The Alliance has captured two of the five already nominated, and will probably get two if not three of the remaining four. This struggle is within the party, and the utmost harmony prevails where the nomination has been made. The Alliance presents certain demands to all candidates; some have refused to sign them, but that this does not mean political death is shown by the renomination of Congressman Bunn of the Fourth District after he had refused to sign the demands and when the other candidates had done so.

Stephen B. Weeks.

Chapel Hill, N. C., August 9, 1890.

Notes.

The anonymous story which has been appearing in the *Century*, called 'The Anglomaniacs,' will be issued in book form in October by the Cassell Publishing Co. They will also bring out 'Society as I Have Found It,' by Ward McAllister, in two editions, one limited and *de luxe*.

Ginn & Co. will have ready next month Shelley's 'Defense of Poetry,' edited by Prof. Albert S. Cook of Yale; and the second volume of the selections in prose and verse, 'Open, Sesame!' edited for committing to memory by Mrs. B. W. Bellamy and M. W. Goodwin.

D. Appleton & Co. announce that the third volume of Mr. McMaster's 'History of the People of the United States' is so far advanced as to be likely to appear in the course of the winter. It begins with the Congressional debate on the constitutionality of the Louisiana purchase, and closes with the War of 1812.

Macmillan & Co. have in press for immediate publication a new volume of stories by Rudyard Kipling, uniform in size with 'Plain Tales from the Hills.'

'Valve Gears,' by Prof. H. W. Spangler of the University of Pennsylvania, is in the press of John Wiley & Sons.

'A Brief Course in the Elements of Chemistry,' by Prof. James H. Shepard, is in the press of D. C. Heath & Co.

Sir George Grove's 'Dictionary of Music and Musicians (1450-1889)' is now rounded out by an Index to the four volumes prepared by Mrs. Adela H. Wodehouse, herself one of the contributors to the Dictionary (Macmillan & Co.). The Index comprises, of course, all the titles of the main work, but also selects from the articles names and topics which would otherwise elude research. It is followed by a catalogue of the articles contributed by each writer in the Dictionary. Dr. Grove's list proves that the editorial office was with him no sinecure: his articles fill two pages of fine print. Mr. W. H. Husk comes next, Mr. W. S. Rockstro third, and Mr. J. A. Fuller-Maitland fourth; but all are far behind their chief. Mrs. Walter Carr was the most abundant contributor of her sex, which has five representatives on the list.

The companionable little series known as "The Stott Library" (Macmillan) began the republication of Montaigne's Essays in Florio's version, under the supervision of Mr. J. H. McCarthy. A second pair of volumes, comprising the Second Book, have now appeared, with the customary frontispieces, and, since the editor has already supplied an introduction, with a dedication on his part to Robert Louis Stevenson.

The index to vol. xiii. (new series) of the *Critic* (January-June, 1890) shows a particular stress on the following topics—Art, Browning, Copyright, Libraries, and Shakspere. The Shakspere Department is new, and is conducted by a votary, Dr. W. J. Rolfe of Cambridge, Mass. The *Critic* will conclude its tenth year with the current volume.

Profs. Charles Mills Gayley and Fred Newton Scott have jointly prepared a classified 'Guide to the Literature of Aesthetics,' which is printed as Bulletin No. 11 of the Library of the University of California at Berkeley; and which, though a full pamphlet of 116 pages, is to be had of the Librarian for the postage—five cents. It is the forerunner of a series of bibliographies which will deal with special aspects of the main subject, so that the present essay is designedly general and without pretence of being exhaustive. The bibliography of Literary Criticism, for instance, will shortly be sent to press. The compilers and the Library are much to be commended for this service to students.

From time to time, as the work on the United States Geological Survey proceeds, Prof. O. C. Marsh puts out a preliminary notice of some of his most important discoveries, in an illustrated pamphlet of a few pages, from the *American Journal of Science* or elsewhere. Recently some half-a-dozen of these notices have reached us, relating to the gigantic Ceratopsidæ, new Dinosaurian reptiles, the new order Hallopoda, new Cretaceous Dinosaurs, new Tertiary mammals, and some extinct Testudinata. One of the oddest of his recent acquisitions is the huge cretaceous Dinosaurian Triceratops, a creature with a skull six to eight feet in length and a brain in inverse proportion—of the smallest among land vertebrates. Over each orbit the animal had a slender pointed horn core a couple of feet or more in length, and over the snout a shorter one. It had a rostral bone in front of the premaxillaries, and was furnished with a beak like a turtle or a bird, besides the long series of peculiar teeth on each jaw at the sides. From the back of the skull the parietal and the squamosal bones were produced and expanded over the nape into a broad, shovel-shaped hood, the hinder edge of which bore more than twenty smaller horns. Recent Reptilia furnish nothing that compares closely with the Ceratopsidæ.

Three papers fill the current *National Geographic Magazine* (vol. ii, No. 3). The first, by Lieut.-Com. Chas. H. Stockton, possesses the most popular interest, for it describes the arctic cruise of the United States steamship *Thetis* a year ago, when the entire coast line of Alaska to Mackenzie Bay was followed for the first time, and a return made in one stretch to Herald Island and Wrangel Land. Off Point Barrow a whaling fleet of forty-seven vessels carrying the American flag was a stirring spectacle. In Mackenzie Bay a tidal rise and fall of three feet was met with, and from this point was launched the first of several drift-floats which will render an account of themselves after many days. A view of the whale-like outline of Herald Island is given. The other papers are on the Law of Storms, fully illustrated, by Everett Hayden, and on the Irrigation Problem in Montana, by H. M. Wilson.

"The Place of the Medical Department in the Army" is the title of a very forcible and indeed conclusive paper in the *Journal of the Military Service Institution* for July by Brevet Lieut.-Col. Alfred A. Woodhull of the Medical Corps. It is in the first place an argument for the essential identification of the medical officer with the army in a true military sense, and against regarding him as a mere civilian and non-combatant appendage. This is demonstrated with the aid of very striking illustrations. Major Woodhull next contends that his brother "surgeons" should be regularly addressed by their military titles, as is, in fact, the practice in communications from the Adjutant-General's office. He concludes with some excellent advice about the training of newly appointed medical officers in their unwonted duties, the keeping of the service abreast of medical science by compulsory attendance without cost at standard medical schools, the elimination of the unworthy without resort to a court-martial, etc. Maj. Woodhull is consistently opposed to that part of the Geneva Convention which neutralizes medical officers on the field. They may often, he says, gain important intelligence, and they have sometimes taken command of troops left without a head.

What may be called a passing topic, Heligoland, is pleasantly treated by Walter Armstrong in the *English Illustrated Magazine* for August, with the aid of illustrations which show off the island's picturesqueness to advantage.

In the London *Athenæum* of July 26, Mr. C. S. Warren, whose address is Southfields, Longford, Coventry, prints a tentative list of all the versions of the "Dies Iræ" in the English language. The American number ninety-two,

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or five more than the English; but then Dr. Abraham Coles flings no fewer than thirteen of his own into the scale. On the other hand, the English went at the task as far back as 1621; our countrymen first took it up in 1841. While eight versions are set down to the seventeenth century, the eighteenth produced but two. The rate of production in the present has been nearly two per annum.

The American Forestry Association will meet on September 2, by invitation of the Government of the Province of Quebec, in the Parliament Buildings, and will sit four days. The Treasurer of the Association is Dr. Henry M. Fisher, No. 919 Walnut Street, Philadelphia.

On the 19th of last month the German composer Robert von Hornstein died at his home in Munich. He was known best in Germany through several charming books of songs, in which he had put the verses of a most cosmopolitan set of poets—Shakspere, Goethe, Byron, Béranger, Heine, and others—to music. He has also written a book of "Duets," of "Songs for a High Voice"; two operettas, "The Pages of Versailles" and "Adam and Eve," with text by Paul Heyse; a ballet, "The Flowers' Revenge"; and the pretty music to Shakspere's "As You Like It," without which the play is never given on the Munich stage. He was born December 6, 1833. At Leipzig his teachers were Rietz, Moscheles, Hauptmann, and others.

We learn with regret of the recent death at Munich, in his sixty-first year, of an eminent jurist, Dr. Franz von Holtzendorff, who had for more than thirty years occupied a prominent position as teacher, writer, and reformer, particularly in respect of the imprisonment and punishment of criminals, and as joint editor of two remarkable series of political and social tracts, "Zeit- und Streit-Fragen" and "Sammlung gemeinverständlicher wissenschaftlicher Vorträge," which have had a very enlightening influence in Germany. He was the founder, too, of the 'Encyklopädie der Rechtswissenschaft in systematischer und alphabetischer Bearbeitung,' the author of numerous penological works and legal manuals, of a book of sketches of travel in Scotland, of a treatise on Rumania's riparian rights on the Danube, etc. He undertook the defence of Count Harry von Arnim. To him Germany owes its "Juristentag," a periodical convention of native jurists for professional goodfellowship and amelioration of the statutes, which dates from 1860. In 1863 he participated in the "Protestantentag" which met at Frankfort and gave birth to the Deutscher Protestantenverein—an active protest against orthodox illiberalism and dogmatism, and an important factor in the *Kulturkampf*. Finally, this noble and indefatigable scholar was conspicuously in advance of his class and countrymen in being an advocate of the elevation of woman. Germany and the University of Munich suffer a great loss in him.

—A number of local historical works have accumulated on our table. We may begin with the stout fourth volume of the Chicago Historical Society's Collection, edited by the President, Edward G. Mason, and very handsomely printed, under the general title 'Early Chicago and Illinois.' The arrangement is from present time to past, and at the front we have memorial biographies of some very eminent citizens of Chicago (as, Isaac N. Arnold and E. B. Washburne), which are good reading in themselves, and convey no little information concerning the history of the West and of contemporary New England, from which most of these men were derived. French biographies follow the American, and both series are illustrated, as far as possible, with portraits. The two main divisions of the remainder of the book are occupied with a copy of Col. John Todd's Record-Book, and with hitherto inedited papers relating to British Illinois. There is a pretty full index. The town of Guilford, Conn., celebrated a year ago the 250th anniversary of its settlement, and the proceedings have been preserved in a solid volume, with a few illustrations, of which by far the most interesting is that of a stone house built in 1639. The list of houses more than 100 years old is surprisingly large. The best of the historical addresses is that by Prof. Samuel Hart, but all are instructive; and the Rev. James A. Gallup, sixth pastor of a church which in 182 years has never dismissed a pastor, remarks a compensation for the steady drain of the young men to the cities and manufacturing towns in the advent of the summer beach cottager and the revival of ship-building.

—Noticeable in the Guilford celebration was the number of speakers representing the families of the first settlers. Heredity played an equally significant part in the exercises on the 150th anniversary of the Greenville Baptist Church in Leicester, Mass., on September 28, 1888, now reported in a thick pamphlet. The first pastor (to whom a tablet was set up by his descendants, with Mr. Samuel S. Green, the well-known Librarian of the Worcester Free Library, for their spokesman) was also a physician, and his posterity have abounded in doctors and druggists. This church was the eighth of its denomination in Massachusetts, and its communicants had to acknowledge themselves "Anabaptists" in order to be exempt from rates under the statute of 1757. The original building was removed to make way for the present, and when burnt up was serving as a woollen mill. The "First Church of Christ in Quincy," Mass., was 250 years old in September last, and the present pastor's historical sermons, added to the commemorative proceedings, make a volume of very uncommon interest. The "Chappel of Ease," as Lechford called it, had for its first pastor John Wheelwright, whose sympathy with Mrs. Hutchinson's views involved them in a common condemnation and banishment at the hands of Boston, leaving, however, a leaven of liberality which Unitarianism, on its advent, found of its own kind and ready to adopt the name. Into this church were baptized John Adams and John Quincy Adams and John Hancock. All these worthies, together with their wives, Mr. and Mrs. Charles Francis Adams, Josiah Quincy, Pastor Wheelwright, etc., enter into the portrait illustrations of the handsome volume. Other photographic views are of old houses, churches, and interiors. The literary as well as typographical execution is much to be commended (Boston: Damrell & Upham). We can barely mention 'Historical Papers and Journal of Semi-Centennial of the [Episcopal] Church in Florida,' a pamphlet likewise well supplied with portraits. Its greatest lesson is, we believe, in the aloofness of this denomination from the humanitarian instinct of the age. On the all-absorbing subject of slavery we read only that, down to 1838, "it is grateful . . . to note the interest manifested in the spiritual welfare of the negroes. There is frequent mention of them by the different missionaries"; and that Bishop Rutledge congratulated the Convention held in 1861, after Florida had seceded, to reorganize the Church South, "that the Church had taken no part in the unhappy dissensions which were agitating the country." This was only too true, both North and South. Bishop Polk of Louisiana soon afterwards took the field in arms to prevent black Christians from becoming freemen.

—The section of "Social Economy" of the Paris Exposition of last year is the subject of an elaborate report prepared by M. Jules Helbronner, a Canadian Labor Commissioner, and published by the Canadian Government in a portly (French) Blue-book of 686 pages. The terms "Social Science" and "Social Economy" are used so loosely and with such a variety of meanings, that it may be necessary to explain that in this instance what is meant is the all-pervading "Labor Question," which, in its turn, is likewise a most comprehensive expression, embracing such topics as wages, coöperation, benefit societies, workingmen's dwellings, alcoholism, and a dozen more. The exhibit referred to consisted in the main of several hundred documents, more or less voluminous, submitted by as many firms and associations, principally French, although there were a few from Belgium, England, and Italy. The report of the Belgian section made a volume of 1,100 pages. The whole number of exhibitors was 1,116, and their contributions were divided into sixteen classes, treating various phases of the general subject. M. Helbronner reprints such a selection of them as in his judgment is likely to be of practical service to Canada. He follows the official classification just mentioned. Thus, in section i., Wages, he gives not only tables of wages in different industries, but also details concerning a number of selected establishments together with the rules enforced in different factories, as well as a table of strikes in France from 1874 to 1885. Section ii., on Profit-Sharing, contains a full account of all the French establishments, and of some in other countries, in which the owners have admitted their workmen to an interest in the profits; the testimony is uniformly in favor of this method of solving the vexed problem of the relations of labor and capital. Not so encouraging is the second part of the same section, devoted to coöperative manufacturing, in which as yet no decisive success can be recorded. Space fails us to follow the report through other branches of the subject, but enough has been said to show that it offers a mine of valuable and interesting information for students of the labor question.

—'Das Heidentum in der Römischen Kirche: Bilder aus dem Religiösen und Sittlichen Leben Süditaliens' (Gotha: Fried. Perthes, vol. i., pp. 342) is the title of an interesting work by Th. Treve, who during the past twelve years has been the pastor of a German Protestant church in Naples, and has taken advantage of his continuous sojourn in that city to study Neapolitan manners and customs and popular superstitions, which he treats chiefly as survivals of pagan antiquity. The field which he has chosen for his investigations is a peculiarly fruitful one. Of the many Grecian colonies in Macedonia, Thrace, Asia Minor, and elsewhere which bore the name of Neapolis (New Town), the one founded between the picturesque promontories of Misenum and Campanella on the western coast of Campania was the most celebrated and most prosperous, and surpassed all the others in historical importance. In this beautiful bay Phœnician traders anchored their ships, and, at a later period, Alexandrian merchants established themselves on the shore and left a reminiscence of their enterprise in the street still known as *Vico Nilo*. Nevertheless, Naples was at no time a great commercial emporium like the Roman colony Puteoli (Pozzu-

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oli), nor did she ever compete with Venice, Genoa, Pisa, and Amalfi for the sovereignty of the Mediterranean. Her greatness consisted, not in material wealth or political power, but in the fund of intellectual treasures which she had inherited and preserved. Under the dominion of Rome she clung with fidelity to the traditions of the mother country, prided herself on the purity with which Greek was spoken within her walls, and remained the seat and centre of Hellenic culture in Italy. She fostered the arts in a liberal spirit, and maintained schools to which Augustus intrusted his nephew and presumptive heir, and in which Roman youths of noble lineage received their education. She was the only Italian city that would not tolerate the brutalities and butcheries of the amphitheatre, as she afterwards refused to permit the Holy Office to exercise its inquisitorial functions within her domain. The calm and cheerful serenity of the place, and the "still air of delightful studies" which pervaded it, are sufficiently indicated by such epithets as *dulcis, docta, ad otia nata*, so frequently applied by Roman poets to their favorite Neapolis. To-day these charming characteristics have given place to scenes of incessant din and vulgar hubbub, and the ancient *otium cum dignitate* has degenerated into a lazy and ignoble *dolce far niente*. Herr Treve points out many curious survivals of pagan antiquity in the usages of common life among the lower classes of the population, but he dwells chiefly upon resemblances and parallelisms in religious conceptions and ecclesiastical ceremonies. He regards the Romish Church as the great reservoir into which has drifted all the débris of ancient superstition. The shrines of Christian saints have superseded the altars of heathen deities, but the worship is essentially the same. From an ethical point of view Herr Treve finds Neapolitan Christianity vastly inferior to the Greek paganism which it has supplanted. A painful example of this deterioration is seen in the relation of man to the lower animals. His book is not a compilation from other works, but a record of original observations, and may be commended as a valuable contribution not only to comparative theology and mythology, but also to the broader science of comparative culture and civilization.

—"The Tokugawa Princes of Mito" is the title of a very interesting paper read before the Asiatic Society of Japan by Mr. E. W. Clement, an American teacher living in the city which was once the capital of these famous patrons of literature. The paper is now reprinted as a pamphlet of twenty-four pages, with three epigraphic illustrations. Mito is an interesting city situated northeast of Tokio, near the seacoast, the name meaning "water-door." The feudal house was founded by Yorifusa, the eleventh son of the great Iye'yasŭ, the founder of Yedo and the Tokugawa dynasty of shoguns who ruled Japan from 1604 to 1868. The house of Mito was one of the three, Kii, Owari, and Mito, out of which an heir to the shogunate could be chosen, and it was one of the revenges of history that while the heirs were always, until 1867, taken from Kii or Owari, the shogun from Mito when chosen was the last to hold the office, and to surrender it, prior to its abolition, to the Mikado. The two most famous Princes of Mito were Mitsukuni (1628–1700), who founded a library of 200,000 volumes, gathered a circle of scholars and historiographers around him, invited to his court refugee Chinese scholars driven out of China on the fall of the Ming dynasty, reformed abuses, encouraged Chinese learning and the spread of Confucianism, and wrote the 'Dai Nihon Shi,' the great standard history of Japan. By proving historically that the institution of the shogunate was a usurpation, he set in train the influences which led ultimately to the revolution of 1868. The next important personage was Nariaki, who ruled from 1829 to 1861, and was one of the very few powerful daimios who had personal as well as official importance. Outwardly, he opposed foreign intercourse and the Yedo Government, and paid great reverence to the Mikado, while most probably a student of Christianity and of Western civilization, and a believer in the Japan which exists to-day. He was one of the most prominent figures in the political turmoil consequent upon the opening of the ports by the Townsend Harris treaty. His successor has often figured in popular American and European illustrated newspapers and in broadside pictures of "rulers of the world," as the Mikado Mutsuhito. The present head of the Mito family is now the Marquis Tokugawa Atsuyoshi, the Minister of Japan to Italy. The pamphlet is an interesting indication of the thoughtful study of Japanese history in its own home by Americans. Since 1888, when Mr. Shimada, the editor of the *Mainichi Shimbun* (Daily Newspaper) of Yokohama, published his 'Kai Koku Shimatsu' (origin and all the circumstances of the opening of the country of Japan to foreign influences) or the life of Ii, the great rival of Mito—a book which bids fair to create a new epoch in the method of writing Japanese history—the lively controversy as to the merits and demerits of Mito has been going on in newspaper review and solid volume. It is probably the forerunner of that critical reconstruction of the history of Japan which is sure to come, and which even Government censors, with the weaponry of prisons and fines, cannot much longer keep postponed.

RECENT SOUTHERN FICTION.

Throckmorton. By Molly Elliot Seawell. D. Appleton & Co.

Jack Horner. By Mary Spear Tiernan. Boston: Houghton, Mifflin & Co.

A Little Radical. By Jeannette H. Walworth. Belford Co.

Expiation. By Octave Thanet. Charles Scribner's Sons.

White Marie. By Will N. Harden. Cassell & Co.

Strange True Stories of Louisiana. By George W. Cable. Charles Scribner's Sons.

THE novel-writing industry continues to flourish in the South. The readiness of Southern warriors, or of their wives and daughters, to beat swords and powder flasks into pens and inkbottles is one of the most peculiar consequences of the war, perhaps the only one that has no parallel in history. Eagerness to dilate on one's own discomfiture is not common. People generally preserve an impenetrable silence about defeat, at least until the bitterness has been outworn and many interesting particulars have been forgotten. By this reticence much valuable experience is lost, and future historians are driven distracted by a quest for data to describe the condition and feeling of a conquered nation.

The world really owes a debt of gratitude to Southerners for the ease with which they threw off morbid sentimentality, or compromised with it by adopting the medium of fiction, and set about telling how their homes were made unto them desolate, even while the shadow of that desolation still lay thick and heavy over all their land. While feeling was strong and memory keen, they wrote some wonderful stories, but, as feeling wastes into vague sentiment and memory grows cold, the strength of the stories diminishes. The tendency of the writers is to substitute for events which we know any and every Southerner might have shared, those romantic complications which no actual human beings, not wholly devoid of intelligence, ever allowed themselves to become involved in. A uniformity of folly is preserved by adjusting the characters to the plot, though a close reader may discover inconsistency when some ridiculously entangled person displays a faint glimmer of reason. Fortunately, the blighting tendency towards ineffable foolishness is checked, and may yet be cured, by the appearance of a critical faculty and dawning ability to recognize the difference between heroics and heroism.

'Throckmorton' illustrates both tendencies. The plot is agonizingly romantic. In mixing lovers up, *Puck* was clumsy compared with the author; and, as we follow her solemn and harrowing disentanglement, we begin to realize that "A Midsummer Night's Dream" is a superb *tragédie manquée*, all on account of its author's too volatile spirits and his disposition to make light of the most serious affairs. It is in the character-drawing of persons who are not lovers, and of lovers when temporarily diverted from love's miseries and ecstasies, that the author shows a critical faculty which condones much nonsense. There were doubtless many generals who, like Gen. Temple, were more courageous than capable, and many mothers who, like Mrs. Temple, dragooned their families into everlasting mourning for a son left dead on the battle-field; but the Southern author who rejoices in poking fun at the General, and who deliberately exposes the selfishness if not cruelty of Mrs. Temple's grief, must have independence of observation and the courage of her opinions. These excellent qualities are even more boldly asserted in the delineation of the "war widow," Mrs. Judith Temple, and in that of her sister-in-law Jacqueline. To tell the whole truth about a Jacqueline without making her appear contemptible is no easy task. When Jacquelines die young, as Jacqueline Temple does, and as they all should, their grave defects of character are forgotten, and memory dwells on an elusive charm which all felt and none could describe. If they happen to live to full maturity, they become hard, sordid, fat women, with whom it appears ridiculous to associate a fascinating past.

The cleverness and the stupidities of 'Throckmorton' are both suggestive of the 'Berkleys and their Neighbors,' a Virginian novel which appeared several months ago. If they are by the same author, she is to be congratulated on a general improvement in manner and style, yet still advised to look to her grammar, and to consider that sentences are not beautiful or impressive simply because they are long.

It is somewhat surprising to find a thick book, entitled 'Jack Horner,' addressed to an audience long past infancy. One takes it up with dread of a prolix treatise intended to demolish the nursery hero's complacent estimate of himself—an estimate which has been accepted without question by many generations. Fortunately the author makes no attempt to disturb any ancient faith. Her Jack Horner is a baby, apparently lacking legitimate name, deposited in a luxurious basket at the door of a maiden lady in Richmond when the enemy was at the city's gates. He permits himself to be nourished and fondled on the supposition that he is a child of the

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Confederacy, and never so much as whimpers with remorse when, after the war, he is claimed by a Northern father, and the good old lady who has cared for him is all but killed by patriotic indignation. Moreover, he unscrupulously demoralizes a beautiful widow, nearly related to his protectress, a woman who was a second, or third, mother to him. Previous to his appearance on the scene, she had been an impassive and lovely image of devotion to her dead husband; but with Jack Horner's advent her pent-up affections break loose and gush about wildly. Unsatisfied by Jack, they embrace one Maj. Dallas, the very pick and flower of the Confederacy. When she is arrayed for the bridal, the exigencies of war call the Major from her side. Her heart, temporarily bowed down, soon lifts itself and goes out to the next comer — no other than Jack's father, who has assumed the disguise of a Confederate soldier and entered Richmond in order to see his long-lost child. Let it not be supposed that being on with a new love seems to her good reason for being off with the old. It is quite impossible to follow the arguments and incidents used to prove that she was truth itself to Dallas while blushing and thrilling beside Dorset; but, as this is a matter of no importance whatever, we are willing to take the author's word for it. The conception of the story is trivial, and the whole train of incident improbable. There are a few very good descriptions of social life in Richmond at the time, and several situations illustrate strongly the intense feeling of the populace. Nevertheless, two or three such novels would make the most ardent admirer of Southern fiction forswear it for ever.

Mrs. Walworth's 'Little Radical' is scarcely above the level of 'Jack Horner.' She seems to be torn between waxing admiration for a new, working, plebeian South, and waning reverence for an old, idle, aristocratic South. The first half is mostly an expression of sympathy with the new order. Her Radical suffers expulsion from a "finishing school" on account of avowed democratic sentiments, which are declared to be communistic and incendiary. The young person carries her red flag into the aristocratic seclusion of her grandmother's estate. Established there, she persists in making low acquaintances, whom she invites to garden parties, and, very soon, she effects a runaway match with a young man, presumably of no antecedents, who keeps books in a factory. At this juncture Mrs. Walworth seems to have decided that radicalism can no farther go—indeed, that it has already gone too far—and that reparation is due to offended gentility. It would clearly never do to let the Radical repent and seek forgiveness: that would be to stultify both author and heroine. Besides, the book-keeping husband is an immovable obstruction. The devices to which Mrs. Walworth resorts, in order to harmonize conflicting interests and opinions, include the introduction of a vagabond foreigner whose claim to be the Radical's father is so well supported by documents that she is frightened out of her wits, and forgets she ever had any interest in the morals of factory women and the health of their babies. Several minor domestic agitations serve to detach her from the practice of social heresies, and, when her husband turns out to be a scion of an ancient house and the possessor of an ancestral mansion, much out of repair, she is reinstated in the position to which she was born. That position Mrs. Walworth persists in describing as "in the purple." Novelists are always attaching themselves to high-sounding phrases, with fine scorn of their meaning, and this is a somewhat ludicrous example of the habit. In all civilized countries, including probably the Southern States, unless the mother is a person of very exalted rank, children take the social status of their father. Why in the world should the daughter of a Mississippi steamboat's captain, whose manners and conversation are of that rough-and-ready kind conclusive as to ancestry, have any pretensions to birth in the palest shade of the imperial color?

To associate the Arkansas novel, 'Expiation,' with feeble company is rather shabby treatment. It is a vigorous, straight-away story. From the start the author knows where he means to arrive, and does arrive, without any tumbles or accidental deviations from the direct route, or deliberate experiment in by-ways which lead nowhere. The title suggests a subjective study, but the author's real strength is in the narration of thrilling adventures. The interest in the struggle of Fairfax Rutherford to overcome attacks of congenital cowardice is much inferior to that in the exploits of Dick Barnabas and his band of desperadoes. Barnabas is a reckless and commanding ruffian, who, but for lesser opportunity, might have rivalled Morgan, the buccaneer, slain his thousands and captured cities. An old-fashioned, romantic novelist could not have resisted endowing him with abstract virtues, and laying the blame of his actual crimes on a cruel fate which compelled him to make his living by murder and robbery rather than by any of the gentler vocations of meaner men. Here he is treated truthfully, and consistently both with good morals and good art. One follows his career with no less enthusiasm because his cruelty and depravity are perfectly plain, nor does one deplore his death, for he gets in the most probable way the punishment he richly deserves. All the characters are drawn with similar truthfulness and skill, and the situations are spirited and dramatic, without being sensational. Parson Jones and his mule Ma'y-Jane are worth honorable mention and particular praise. The stanch, wary, humorous old parson is delightful, while, for an humble beast, Ma'y-Jane's resources of character are wonderfully varied and entertaining. She is more worthy of a full-length portrait than is Aunt Hizzie, the cook, or mammie, of huge girth and polysyllabic piety, who seems still to be an indispensable scourge and blessing of Southern families. Her pictorial possibilities are, however, greater than Ma'y-Jane's, which may be sufficient reason for preference. She would be unusually amusing, too, if one had not just read about Delilah, the mammie in 'Throckmorton,' who goes far ahead of her in spontaneous fun. The portrait is the best of the numerous illustrations of 'Expiation,' most of which are so vague and spectral that they disfigure rather than adorn the book.

The story of 'White Marie' owes nothing of its pathos to form or phrase. It has, in fact, no literary merit, but rests for notice on one of the most abominable possibilities of slavery—the possibility that a child of the white race, whose parentage it was deemed expedient to conceal, might be handed over to negroes and herself become a slave. That was the fate of White Marie, to be sold and resold, to be married by force to a negro, and to grow old before she had any proof of what she had always felt, that she belonged to the dominant, not to the servile class. It would require great power of psychic analysis to depict adequately the life-long agony of a woman in such a plight, and the author has wisely refrained from seriously attempting such a task. To assure indignation it was not necessary for him to represent Marie as a "scion of a great and powerful race, the descendant of a people who associated with kings and queens." The knowledge that a system ever was under which a woman could be helplessly condemned to ignominy, is enough, even so long after the abolition of that system, to excite persons of humane disposition quite as much as is good for them.

Among Mr. Cable's 'Strange True Stories of Louisiana,' that of "Salome Müller, the White Slave," is in essentials the same as the story of 'White Marie.' Mr. Cable assures us, in a very elaborate and particular prefatory chapter, that the truth of these stories is the genuine truth, the truth which is popularly supposed to be keeping itself eternally cool and dark at the bottom of a well. Nobody could desire to probe the matter deeper, but suspicion may be permitted to rest a moment where Mr. Cable himself seems to have suspected. The lady who, when past forty, wrote the "Adventures of Françoise and Suzanne," ostensibly the story of a journey made when she was only fifteen, had a remarkably gracious and graceful gift for writing stories, whether true or false. The manner of the story of "Alix de Morainville" is so very like that of Mme. Françoise that, notwithstanding Mr. Cable's carefully collated evidence to the contrary (external evidence of differences in handwriting, spelling, texture of paper, etc.), we are inclined to give her credit for the authorship of both. But no matter; everything in the collection is good, with agreeably varied time and place, and with naturally contrasting joy and woe. Some are so coherent, so full of opportune coincidence and unlooked-for compensations, that one needs to have had wide experience to know how easily they may be true. Few French comedy-writers, for instance, have arranged a neater knot and climax with more deliciously comic minor situations than those unfolded in an episode of the life of Attalie Brouillard. Retributive justice in high tragedies never meted out more appropriate punishment than the death decreed to Mme. Lalaurie, the fiendish woman who, sixty years ago, kept splendid state in the "Haunted House of Royal Street." Decidedly, the more of such true stories that Mr. Cable can unearth, the better shall he be beloved of critical and uncritical readers.

STANLEY AFTER EMIN.—II.

In Darkest Africa, or the Quest, Rescue, and Retreat of Emin, Governor of Equatoria. By Henry M. Stanley. Charles Scribner's Sons. 1890. Two vols., 8vo.

THE interest of Mr. Stanley's story does not reach its climax with the meeting with Emin Pasha. Yet there are few pages in the whole work so graphic as those in which he describes his first impressions of the Governor of Equatoria. He notes, with not unnatural surprise considering the reports of Emin's necessitous condition, the indications of comfort in his "suit of snowy cotton drilling, well-ironed and of perfect fit," but especially that his face bore no "trace on it of ill-health or anxiety; it rather indicated good condition of body and peace of mind." In the conversations between the two leaders, during the four weeks they were together, an indecision in the Pasha was very painfully evident. Three propositions were laid before him: to return to Egypt, to remain and hold the Equatorial Province for the Congo State, or to establish himself, with such of his officers and soldiers as would accompany him, on the northeastern corner of

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Victoria Nyanza in the territory of the British East African Association. Without coming to any decision, he returned to his province to consult with his officers, while Mr. Stanley, with but one white companion, his servant, set out on the search for the men whom he had left behind at Yambuya nearly a twelvemonth before. The sufferings endured by his company of 214 men during this second journey through the forest, chiefly from want of food, were terrible. He himself for nearly a month subsisted "entirely on bananas or plaintains, which, however varied in their treatment by the cook, failed to satisfy the jaded stomach. My muscles had become thin and flabby, and were mere cords and sinews, every limb was in a tremor while travelling, and the vitals seemed to groan in anguish for a small morsel of meat." His followers were so weakened by their privations that, on more than one occasion, on coming into a shower of cold rain, some of them "fell dead as suddenly as though shot."

Tortured with anxiety as to the fate of the rear column, he pressed rapidly on, and, being unencumbered with loads, and the path being well marked, he marched in 62 days a distance which it had taken 142 days to accomplish in the journey to the lake. The remnant of the rear column he found encamped nearly 100 miles east of Yambuya, under the command of the assistant surgeon, Mr. William Bonny, one of Tippu Tib's headmen having murdered Maj. Barttelot a month previous. As the conduct of the unfortunate officers who had charge of this part of the Relief Expedition is a matter of controversy in which one side only has been heard, it would obviously be unfair to form any final conclusions from Mr. Stanley's hasty and somewhat incoherent account. We are bound to say, however, that he himself does not appear to advantage in this closing chapter of his first volume. His sarcastic strictures on men who had lost their lives in endeavoring to carry out his necessarily vague instructions, if in a blundering way, are inexcusable. Furthermore, we have very carefully read all that he has written on this subject, and, in the light of the information which he gives, we fail to see how the spirit of his instructions was disobeyed, although serious mistakes were made. We are inclined, also, to think that, had Maj. Barttelot followed directly in the path of the advance column, as Mr. Stanley appears to say he ought to have done, the whole force would have perished. For if he, with all his experience and marvellous capacity as a leader, lost nearly a fifth of his picked force from hunger and the perils of the forest, what would have been the fate of the larger and weaker body of men behind him? Could they have found sufficient food in the banana-groves and manioc-fields, already stripped by the famishing advance column? This delay to advance, so unaccountable to Mr. Stanley, although it cost many lives, may have saved more.

However great the disappointment at his lack of generosity in his treatment of Maj. Barttelot and Mr. Jameson, the reader cannot but be touched at his unaffected sympathy with the poor Zanzibaris. There is infinite pathos in the closing words of his description of the camp in which the bodies of the dead lie unburied. "I heard of murder and death, of sickness and sorrow, anguish and grief; and wherever I looked, the hollow eyes of dying men met my own with such trusting, pleading regard, such far-away yearning looks, that it seemed to me if but one sob was uttered my heart would break." Then, after enumerating the dead natives, he writes, as if rehearsing the meeting with Bonny: "'And of the gallant band of Englishmen?' 'Barttelot's grave is but a few yards off. Troup went home a skeleton. Ward is somewhere a wanderer. Jameson has gone to the Falls, I don't know why.' 'And you—you are the only one left?' 'The only one, sir.!'"

It was on the last day of August, 1888, that Mr. Stanley began his third march through the forest, which, the more we learn of it, the more truly does it seem to be a "region of horrors." Again men enfeebled by want of food are stricken instantaneously to death by the merciless rain. At another time, with the utter recklessness of children, one hundred and fifty of the carriers threw away their five-days' rations on the false report of an abundance of bananas near at hand. All the able-bodied were sent back three days' journey for a fresh supply, and the remainder, one hundred and thirty people, lived for a week on berries and fungi and a thin broth made of "a pot of butter and a pot of milk." The only bright spot in this record of suffering is a chance meeting with the pygmies. A box of ammunition had been left on the path and a party was sent to bring it to the camp.

"Arriving near the spot, they saw quite a tribe of pygmies, men, women, and children, gathered around two pygmy warriors, who were trying to test the weight of the box by the grummet at each end. . . . Every member of the tribe seemed to have some device to suggest, and the little boys hopped about on one leg, spanking their hips in irrepressible delight at the find, and the tiny women, carrying their tinier babies at their backs, vociferated the traditional wise woman's counsel. Then a doughty man cut a light pole and laid it through the grummets, and all the small people cheered shrilly with joy at the genius displayed by them in inventing a method for heaving along the weighty case of Remington ammunition. The Hercules and Milo of the tribe put forth their utmost strength and raised the box up level with their shoulders and staggered away into the bush."

Meanwhile the soldiers of the Equatorial Province revolted and imprisoned their Governor and Mr. Jephson, who had remained with him. On the news of Mr. Stanley's return to the lake, however, these gentlemen were released and rejoined him on February 17, 1889. In his account of the events of the next two months there is shown very considerable ability as a writer. Incidents are narrated and conversations reported with an almost photographic accuracy, so far as vividness of impression goes. But his qualities as a leader were never more apparent. The patience with which he awaits the decision of the Pasha, the forbearance with which he endures the insults to himself and the outrageous treatment of his men by the Egyptians, the wonderful control which he exercises over his indignant followers smarting under their injuries—all this excites our highest admiration. The inevitable moment when this patience and forbearance will give place to stern and vigorous action is awaited with an almost breathless interest. At length, being satisfied that Emin has absolutely no control over his people, who only seek an opportunity to seize their rescuers and deliver them prisoners to the Mahdists, he gives the signal to muster under arms. Facing the throng of now cowed and cringing Egyptians, he bids the Pasha tell them "that in future they are under my command. If I discover any treacherous tricks, I shall be compelled to exterminate them utterly. No Mahdist, Arabist, or rebel can breathe in my camp. . . . Whatever I can do to make them comfortable I will do, but for sedition and theft of arms, there is only death." With this dramatic incident the climax of his story is reached, although the remainder is by no means lacking in interest. Soon after the beginning of the march to the sea, an acute attack of gastritis prostrated the leader, showing how great had been the strain upon his strength. For nearly a month the great caravan halted to watch, as it were, the struggle between life and death. During the crisis of the disease, the ringleader of a band of deserters, who had also carried away several rifles, was tried and convicted, and, although Mr. Stanley was apparently at the point of death, he was borne into the presence of the people to pronounce his sentence, "Yallah rabuna! Depart to God!"

There is little worthy of special note in the further progress of the expedition, now numbering 1,510 souls, 600 of whom were the Pasha and his people. Fortunately it met with but little resistance from the greatly dreaded natives of Ankori. This surprised Mr. Stanley, nor could he learn the reason until he heard of what had taken place in Uganda, and recognized the fact "that the events of 1888, the deposition of Mwanga, the revolution and counter-revolution, were simply clearing our track for a peaceful march to the sea." He led his expedition into Bagamoyo, on the mainland opposite Zanzibar, on the afternoon of December 4, 1889, after an absence of three years, during which they had travelled, in simply going from ocean to ocean, over 6,000 miles.

By a strange irony Emin Pasha met with an accident on that same evening which nearly proved fatal. In regard to the character and conduct of this man, the second subject of controversy which this book will awaken, it is again necessary to reserve our final judgment until his account of what took place is given to the public. But as, in the case of the rear column, we were compelled, in the light of the facts presented, to withhold our commendation of Mr. Stanley, it is only fair to him to say that it seems to us difficult to acquit Emin of the charges which he makes against him, or to deny that the picture which he draws of him is, in the main, true. He certainly showed an unaccountable remissness in not attempting to communicate with the expedition sent out for his relief. He persistently concealed the true condition of affairs in his province, having apparently become a true Oriental, or "negrofied," to use his own expression, in languor, reticence, and indifference, except in scientific pursuits. These had become a passion to which, according to his own people, he was apparently willing to sacrifice everything. Fond of the semblance of power, he was unable to compel obedience. By his own confession his rule of the province of Equatoria was marked by the same oppression of the wretched natives which characterized that of the Khedive Ismail in Egypt. We may not wonder at his ingratitude to Mr. Stanley, who, no doubt, intensely irritated him, but this does not excuse his conduct towards the few who remained faithful to him. "Dr. Vita Hassan, the apothecary, his most devoted follower, received a letter from him a few days before I left Cairo, which announced to him that he and the others must look out for themselves; that as he had severed his connection with Egypt, he could not be troubled any more with them. Poor Shukri Agha, faithful to the last, with tears in his eyes came to ask me what it all meant."

We have purposely reserved but little space to speak of the scientific results of this expedition. They were, we imagine, somewhat disappointing, since, in the absolutely unknown region passed through, Mr. Stanley's whole energies were devoted to guiding his people and finding food for them. Had Mr. Jameson,

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the naturalist, lived to penetrate the forest and climb the slopes of Ruwenzori, the case would probably have been very different. To the geography of Africa Stanley has contributed more than to its natural history or its ethnography. The course of the Aruwimi has been traced, and the water-shed between the basin of the Congo and the Albert Nyanza determined. The relations of the "Mountains of the Moon," the Albert Edward Nyanza and its effluent the Semliki River to what he terms the "Albertine" Nile are clearly shown. His descriptions of the dwarfs, their villages and manner of life, are somewhat meagre and unsatisfactory, and leave the reader in considerable doubt as to their rank in the human scale. If, as he asserts in his table of forest and grassland languages, they are able to count to a hundred, it must be far above the lowest level.

Emin Pasha is authority for the most astonishing passage in the book, which runs as follows:

"The forest of Msongwa is infested with a large tribe of chimpanzees. In summer time, at night, they frequently visit the plantations of Mswa station to steal the fruit. But what is remarkable about this is the fact that they use torches to light the way! Had I not witnessed this extraordinary spectacle personally, I should never have credited that any of the Simians understood the art of making fire."

If the circumstance here stated is true, it must certainly be considered one of the most important contributions to ethnology in recent years, for the fact would not only establish the closest connection between the intelligence of the human and brute creations which naturalists have thus far been able to chronicle, but it would destroy the value of the "fire" era in the history of development of the human species. Naturalists will probably receive the statement with some hesitation. Prof. Romanes, who has made the study of animal intelligence his own, bluntly refuses to accept the trustworthiness of Emin's observation, and prefers (as he states in a communication to *Nature* of July 10) to account for the phenomenon in question on the supposition that the Pasha, by reason of his shortsightedness, "had mistaken a band of native children for his 'large tribe of chimpanzees.'" But it can scarcely be conceived that Emin was alone when he made his remarkable observations. Moreover, a still more recent statement in *Nature* avers that "a large ape is now undoubtedly acting as a signal-man (under direction) on a railway at Natal."

In the greater part of his work Mr. Stanley seems to be too sparing of his commendations of what his European officers did, though he does not hesitate to blame them for their failures to meet his expectations. The single exception is Dr. Parke, of whom he says in one instance: "This expedition possesses the rarest doctor in the world. . . . We are all bound to him with cords of love." Nevertheless, all of them—Stairs, Nelson, Jephson, and Bonny—must, we think, be satisfied with the final eulogium and the affectionate parting words with which their leader closes his work.

The illustrations are in the main hardly worthy of the book and add but little to its value. The maps, on the other hand, are very clear and show few signs of haste in the preparation.

B. F. Stevens's Facsimiles of Manuscripts in European Archives Relating to America, 1773-1783. Vol. IV., Nos. 344 to 453. Issued only to subscribers at No. 4 Trafalgar Square, Charing Cross, London. 1890.

THE fourth volume of this collection is devoted to the organization of the royal commission sent by Great Britain to America in 1778 with proposals of peace. Burgoyne had surrendered; France was about to take part in the struggle. On the other hand, the royal forces had beaten Washington's army at the Brandywine and had occupied Philadelphia. It seemed worth while to make a last effort for conciliation.

What should be the basis of an agreement? Since the close of the Seven Years' War, discontent had been growing in America. The colonists had been displeased with one act of Parliament after another. England would therefore consent to abrogate all unpopular statutes on colonial affairs passed since 1763. But the Ministry recognized that this was not enough. The clock could not simply be set back. The Americans had shown themselves a power to be counted with. It was worth while to keep them as subjects on almost any terms. How much could be granted them and anything worth having be retained? Such was the question before Lord North and his Cabinet.

As we read the instructions to the Commissioners, here first published in full, we see that hardly anything would have been absolutely refused, so that only the name of independence had been relinquished. The Commissioners were empowered to grant much. The Americans might retain their ancient charters, to be amended only on the petition of their own assemblies. They might even hope to be directly represented in the Parliament of Great Britain. They might elect their own governors, subject only to confirmation by the King. They might raise their own tribute and employ it in the maintenance of troops for their own defence. The Commissioners were even empowered to acquiesce in a proposition of no contribution at all, should they find the colonists peremptorily fixed in such a resolution. Although an attempt was to be made to retain commercial advantages for Great Britain, yet this matter also was open to negotiation. And even such things, "short of open and avowed independence," as the Commissioners were not allowed, or were not disposed, to give up, were, if insisted on by the colonists, to be referred to his Majesty for decision, instead of being firmly refused.

Such concessions as these would, in 1775, have been greeted with joy in America, by all but a few hot-heads. They were useless in 1778. Opinions and feelings change rapidly in days of revolution; and the Congress of the United States, although driven from Philadelphia and shivering in a Pennsylvanian village, had just negotiated a treaty with His Most Christian Majesty, obliging itself to insist on that absolute independence which Great Britain was unready to grant, in spite of the conviction of her statesmen that it was inevitable.

Evolution and Disease. By J. Bland Sutton. Scribner & Welford. 1890. 8vo, pp. 285. Illustrated.

DR. SUTTON'S first sentence, "My object in writing this book is simply to indicate that there is a natural history of disease, as well as of plants and animals," is not well chosen. It gives the impression that disease is to be treated as something entirely distinct from the natural history of plant or animal. A fault to be found with the author throughout his work is that his purposes are not kept before the reader with the clearness and prominence called for in writings on popular science. The study required to determine what and how much he intends to teach might be no obstacle to a specialist, but many of those for whom the book was written will throw it aside as a jumble of facts from which they have not the energy or the discipline to reach the conclusions.

The author's object is to show that disease is controlled by laws of general function in biology. Susceptibility to disease may arise from weakness in an organ consequent upon disuse or undue development of some other organ, from vestigial structures, from reversions or atavistic acquisitions, or other heritages not in harmony with the general organization. Under discussion of supernumerary digits, limbs, heads, and so on, it is suggested that a common cause underlies the production of such monstrosities, but what it may be is not made clear, and there is no hint of possible connection with budding processes in lower organisms. Where a summary of all the causes mentioned might be looked for, in "Causes of Disease," bacteria only are treated. Tumors are said to arise from change of function in organs, from bacteria, and from "sports," and glandular tumors and cancers are modified epithelial growths. The "Zoölogical Distribution of Disease" gives man but two diseases (leprosy and syphilis) not shared with lower animals. Evidently acquired characters, malformations, tendencies to particular diseases, etc., are believed to be more or less directly transmissible; mutilations are left in doubt. It will interest their owners to know that pug dogs are supposed to be cretins, products of disease. The mosquito will gain no favor from being known as the disseminator of the filaria that produces the terrible disease elephantiasis. As examples of careless statements occurring here and there, it will suffice to mention that concerning the hind legs of the viper, or the use of the legs of menobranchus as paddles: the viper has no hind legs; menobranchus and its allies use the tail for paddling and the legs for walking.

The book is interesting, and contains a good deal that is of value. It is not so much a symposium of horrors as a glance at the illustrations of abnormalities, cretinism, leprosy, and the like, might lead one to suppose; but we cannot say the author has made the best use of his material and opportunity.

Cent Ans de République aux États-Unis. Par le Duc de Noailles. Vol. II. Paris: Calmann-Lévy; New York: F. W. Christern.

THIS work is a serious effort to analyze and understand the working of our institutions. It is not to be expected that a Duke with an historic name which carries us back to the court of Louis XIV. should take an over-favorable view of the great democracy, or be as much prepared as Mr. Bryce to appreciate the high national qualities which form an offset to the defects and dangers of our political machinery. The American reader must therefore be on his guard not to let the gloomy picture so depress his spirits as to deprive him of all hope and courage.

Like most Europeans, the writer exaggerates the power of the President, but is shrewd enough to see that this power depends upon the use of the offices for party purposes, and he is evidently not impressed so far with the results of civil-service reform. In confirmation of his view of the power of the Executive, he points out that while the Constitution defines very clearly the powers of Congress, it leaves those of the President almost wholly indefinite, and thus capable of great expansion, as was shown during the civil war. But though he dwells upon some of the consequences, he does not clearly show how this indefiniteness has

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worked the other way, and subjected the Executive to the constant encroachments of Congress, forming the greatest difficulty of our politics to-day. He adopts Mr. Bagehot's view of the "Presidential" as different from the parliamentary system, making it quite impossible for the Cabinet to have seats in the Legislature, and points out with much satisfaction how this results in the rule of the lobby and the utter confusion and chaos of legislative work. He might have made the picture much stronger if he had shown how, in the absence of these and any other representatives and defenders of the national interest, the whole field is given up to a conflict of local, private, and party interests, which, and neither the ignorance nor the perversity of the people, is the real cause of the overwhelming preponderance of special legislation. An elective judiciary, the mechanism of elections, and the politicians come in for their share of castigation. Immigration, moreover, pauperism, and "alcoolisme" are bearing us downward, and our successes are attributed to our great natural resources and the absence of standing armies.

The average American, finding himself in tolerably comfortable circumstances, may be sustained under this accumulation of horrors by the reflection that it is, after all, the same people which carried through the Civil War, abolished slavery, and then disbanded the armies, and which may yet prove itself equal to dealing with existing political problems.

The Life of George H. Stuart. Written by himself. Edited by Robert Ellis Thompson, D.D., University of Pennsylvania. Philadelphia: J. M. Stoddart & Co. 1890.

THERE is a suggestion of crushing a butterfly upon the wheel in Dr. Thompson's ponderous introduction to Mr. Stuart's autobiography. He need hardly have gone back so far as Sts. Paul and Augustine and Justin Martyr for a justification of this kind of writing. He need not have gone away from Philadelphia. But Franklin's autobiography had a charm of manner which added much to the fact that it protrayed the youth of one who came in time to be one of the great men of his century and of the modern world. Mr. Stuart was a good man—in a narrow sense a much better one than Franklin; he was an energetic, useful, and extremely pious man; but he had none of the elements of greatness and he had no literary skill. Men with much less to tell than he, have told it so pleasantly as to bring children from their play and old men from the chimney corner. But such interest as there is in Mr. Stuart's autobiography is wholly in the facts. He adds nothing to them by his report. He touches them with no felicity of thought or phrase. It is difficult to imgine how the same things could have been narrated in a less interesting manner. Nor has the editor done even what he could to make up what was lacking in his friend's performance. He has not corrected obvious errors, such as those on page 61, where of the Liberty party it is said: "This small party nominated John P. Hale for President in 1844, and continued steadily to grow until 1854, when it was merged in the Republican party." Here there are two mistakes, if not three. Hale was the candidate of the Free-Soil party in 1852, which was hardly identical with the Liberty party that nominated Birney in 1840 and 1844. Granting the identity, instead of steadily increasing, it fell off from 291,000 in 1848 to 155,000 in 1852. There is a suggestion here of failing memory, which is augmented on the previous page and makes us wonder how far the trouble goes. On page 60, we are told that James G. Birney "finally located in Washington, where he for a short time published the *National Era*." Mr. Stuart has confounded Birney with Gamaliel Bailey, who established the *National Era* after having for ten years edited the *Philanthropist*, which was Birney's paper in 1836 and 1837, in Cincinnati. On the same page we are told that Birney's party in 1840 was "called the Free-Soil party," as it was not, and that its candidate for Vice-President was "Thomas Earl" of Philadelphia (it was Thomas Earle). A careful editor could not have let such an agglomeration of mistakes escape. It is a little matter, but if Dr. Thompson had known how Dr. Samuel Hanson Cox expressed himself when asked why his son spelled his name "Coxe," he would not have spelled the Doctor's in that way, as he has done.

Mr. Stuart was a more than average specimen of the piety whose ascendancy in our national Government is strongly marked at the present time. Mr. John Wanamaker was his intimate friend and the teacher of a Bible class four hundred strong, in the Bethany Sabbath-school, which was of Mr. Stuart's making. There is a picture of Mr. Wanamaker that is radiant with self-satisfaction. Mr. Stuart's piety had the defects of its qualities: it did not err upon the side of delicacy or refinement; the coarser methods of Moody and other revivalists had for him great attraction, and he was an effective speaker as well as organizer in religions circles. He was not narrowly sectarian. One evangelical Christian was for him about as good as another. For his efforts in behalf of Presbyterian reunion in 1868 he was suspended from office and membership, on the ground that "he had sung hymns of human composition and communed with other than the Reformed Presbyterians." This was a pleasant martyrdom in many ways. If old friends fell off, new ones were extremely warm and flattering, and Mr. Beecher celebrated the event in a discourse of which Mr. Stuart was not a little proud.

But the sect which cast him out in 1868 had done him good service a generation back. After 1800 it denied even occasional communion to persons holding slaves. Mr. Stuart, while still in his teens, became strongly anti-slavery. He knew Benjamin Lundy. Because the Abolitionists, mainly Friends, did not open their meeting with prayer, he organized a Young Men's Anti-Slavery Society, which corrected the omission. The religiousness of the early anti-slavery agitators is allowed on page 58, but with an insinuation that afterwards they fell from grace. Mr. Stuart was one of the first political Abolitionists and a Republican from the start. He encouraged Grant's fatal predilection for rich men by the subscription for the house given to him in Philadelphia. Mr. Stuart managed this, and four years later was offered the Treasury in Grant's Cabinet. He declined the place, and suggested A. T. Stewart, another Scotch Irishman in Dr. Thompson's extensive list of those Scotch-Irish Presbyterians who have been prominent among us. It is probably not very critical, for it includes "the Websters," and Daniel certainly was not of this stock.

The most important public station held by Mr. Stuart was the Presidency of the Christian Commission. His account of this is marred by the absence of any generous recognition of the work of the Sanitary Commission. There is the frankest possible admission that the Christian Commission was organized "mainly to reach and help men spiritually," and some would have had its work exclusive of all temporal and material help. Mr. Stuart was too shrewd, as well as too kind, to be taken in this snare. He wished to supplement the work of the Sanitary Commission, and he wished to commend his theological wares to the soldiers by offering them "a prize in every package."

Mr. Stuart's business career had not the circumstances of poverty for its beginning which are so dear to the biographers and the writers of moral tales. His father was a thrifty and successful farmer and manufacturer. The son came to America in 1831. His great success in business had a painful termination in 1879, when the house of Stuart & Brother, in which he had been a partner for forty years, went into liquidation. The circumstances are withheld, but that they brought no stain on Mr. Stuart's character is evidenced by the enthusiasm with which a bank was organized of which he was made the President. He was born April 2, 1816, and died April 11, 1890. He was married on the great day of the bank suspensions in 1837, and as he went for the doctor for the birth of his first child he passed Pennsylvania Hall in flames, the work of a pro-slavery mob, May 17, 1838.

BOOKS OF THE WEEK.

Aïdé, H. Songs without Music. 3d ed. Scribner & Welford. $2.
Austin, J. W. Literary Papers of William Austin. Boston: Little, Brown & Co.
Callwell, F. M. Dorothy Arden. Thomas Nelson & Sons. $1.50.
Fairfield, Abbie H. Starting Points. Boston: D. Lothrop Co.
Gurney, E. H. Reference Handbook of English History. Boston: Ginn & Co.
Haskins, Rev. T. W. Is the Papacy in Prophecy? Oakland: Pacific Press Publishing Co.
Heddæus, J. Lord Ively: An Epic Poem. John B. Alden.
Higher Grade English. Thomas Nelson & Sons. 50 cents.
Hyde, F. W. The Directional Calculus. Boston: Ginn & Co.
Japp, A. H. Thomas De Quincey: His Life and Writings. New ed. London: John Hogg.
Johnson, J. The Defense of Charleston Harbor. Charleston: Walker, Evans & Cogswell Co.
Lawson, J. D. Rights, Remedies and Practice at Law, in Equity, and under the Codes. Vol. VI. San Francisco: Bancroft-Whitney Co.
Lellyett, J. Letters to Goliath of Gas (R. G. Ingersoll). Nashville: Barbee & Smith.
Lower Grade English. Thomas Nelson & Sons. 40 cents.
Matheson, A. The Religion of Humanity, and Other Poems. London: Percival & Co.
Melville, M. C. The Lost Ring. Thomas Nelson & Sons. $1.50.
Meredith, Owen. Selected Poems. A. Lovell & Co. 40 cents.
Michaelis, R. Looking Further Forward. Chicago: Rand, McNally & Co.

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